

# HUMAN PRUDENCE.

## The Second Part.

### TREATING

Of Promises and Performances. Of  
Large Acquaintance. Of Pleasure,  
its Use and End. Of Virtue, how  
it may be taught. Of Gifts, and  
their Power over Men. Of the De-  
ficiency of Reason. Of Curiosity in  
Knowledge, &c.



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*Of Moderation,*  
*Of Distrust and Credulity,*  
*Of Liberty,*

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# Human Prudence.

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The Second Part.

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## SECTION. I.

*Of Content and Tranquility of Mind.*

**A**LL Men desire to abound in Felicity, which is a Blessed State, and that Man by Prudence and Caution, may acquire to himself, and have in his own Power, if he restrains the Rovings of Imagination, corrects them by Reason, rejects Opinion, and consents to the Dictates of Nature.

There is no Reason to complain of the Divine Providence, or accuse the Publick Disorder of things, or Man's own Infelicity, since there is appointed a Remedy for all the Evils in the World, and that is a contented Mind.

A contented Mind and quietness of Spirit makes a Man surmount all Difficulties, since all the Evil in the World consists in the disagreeing between the Reason and the Appetite, as when a Man hath what he does not desire, or desires what he hath not, or desires what he cannot have.

He that composes his Mind to the present Accident, and considers a Variety of Instances for his Virtue, but none to trouble

A

trouble

trouble him, because his Desires enlarge not beyond his present Fortune.

A wise Man is placed in the variety of Chance like the Nave or Centre of a Wheel, in the midst of all the Circumvolutions or Changes of Posture, without Violence or Change, save that it turns gently in compliance with its changed Parts, and is indifferent to which Part is up, and which is down : For there is no one Virtue or other to be exercised, whatever happens.

No Rules can make Amability ; it is our Misapprehensions and Apprehensions that frame the Idea, and so they do our Felicity : and we may be reconciled to Poverty and a low Fortune, if we suffer Contentedness and a calm Serenity to make the Proportions ; no Man is poor or wretched that does not think himself so ; But if in a full Fortune with Impatience he desires more, he proclaims his Wants and his necessitous Condition.

Contentedness in all Estates is even a Duty of Religion : It is the great Reasonableness of complying with Divine Providence, who governs all the World and hath so order'd us in the Administration of his great Family.

He must be very weak in Understanding ; because Dogs and Sheep need no Shoes, and yet themselves full of Care how to get them, seeing they are supplied by a natural Means, and Man by an artificial one ; so that it differs only in the manner of our provisions ; and, which had any one rather want Strength or Reason ?

Against those Diseases of Mind, Fear and Desires, let Fortitude and Temperance be your Shield and Buckler ; for the one bears off the Injuries of Fortune and the other supports the Mind from languishing under Desires not attainable.

If we think we are not equally dealt by, or are not used in the Dispensations of Providence, we may as well in the next melancholy Fit be troubled that we were not made Angels or Stars ; for if that were



now have, do not content us, we may as well be  
 bled for every thing in the World that is not in  
 Possession.

Riches and Honour without Content are but Cy-  
 ers. It's the Tranquility of the Mind that makes  
 Sum. *Diogenes* in his Tub, on this Account exceed-  
*Alexander* on his Throne; for the one seeing a Shep-  
 erd's Boy at the River *Meander* scouping Water in  
 Hand, and drinking, threw away the Dish he had  
 ought for that purpose, as useless, whilst the other  
 nably ambitious after his vast Conquest, poorly  
 ed because there were no more Worlds to conquer.  
 s a receiv'd Maxim, that a Mind unfix'd is con-  
 ted with nothing. He whom a Competency can-  
 satisfie, would crowd and juffle for Elbow-room,  
 he a Kingdom to his Share; and so consequently  
 miserable in the Disquiets of his Mind: for Misery  
 the Companion of Want; and the same vain Opi-  
 n that at first push'd him on from less to greater,  
 ll never suffer him to be satisfied, but always to  
 wanting.

Contentedness on the other hand, in all Accidents,  
 ges a calm Serenity of Mind: It renders an Eas-  
 in all things, sweetens Labour, and makes even  
 erty appear with a smiling Countenance, and  
 e great and only Instrument of temporal Felicity;  
 moves the Sting from Accidents, and makes a  
 not depend upon Chance and the uncertain Dis-  
 tions of others for his well-being.

The World has the Advantage over a Man to  
 ke him unfortunate; but miserable it cannot make  
 e, unless himself yields to be so. *Socrates* was a  
 osopher in Prison, and discoursed with his  
 nds in his Fetters: But *Phaeton*, when he climbed  
 into Heaven, thought himself unhappy there,  
 grieved because no body presently gave him his  
 er's Horses, and the Chariot of the Sun.

the Shoe turns about with the Foot, and does  
 deviate from its Motion, so accordingly as the



Affections of the Mind are, they either render Life comfortable or miserable: For 'tis not Custome that makes even the best Life pleasant to those who chuse it; but it must be Prudence in Conjunction with it, which not only makes it the best for its kind but sweetest in its Enjoyment.

The Fountain of Tranquility is consequently in ourselves; therefore it is the highest Prudence to cleanse it from all Impurity, and make its Stream Limpid, that all External Accidents by being made familiar may be no longer grievous to us, but that we may play in them when they are tame.

*He's only Good and Happy we may call  
Who rightly useth what doth him befall.*

No Man can have a Certainty of Happiness, which is not firm against all Contingencies. Plato compares our Life to a Game at Dice, *where we ought to throw what is most commodious for us, but to be content with Casts, let them be never so unlucky.*

We can't make what Chances we please, but so as turn up, if we play fair. This lies out of our Power. That which is within it is to accept patiently what Fortune shall allot us, and so to adjust things in their Proper Places, that what is our own may be disposed of to the best Advantage, and what is against our Wills may offend as little as possible; otherwise Men live without Measures or Prudence, equally impatient like sickly Constitutions of Heat and Colds; Prosperity exalts them above, and Adversity dejects them beneath their Temper.

A generous and well-temper'd Spirit hath Fortitude under his Feet. Zeno of Citium, when he heard only Ship he had left, was wreck'd in a Tempest with all its rich Cargo, he said no more, *But, Fortune applaud thy Contrivance, who by this means hast reduced me to a Thread-bare Cloak, and to walk in the Piazza like the Stoick Philosophers.*

It will in this case also highly conduce to the Tranquillity of the Mind to look back upon illustrious men, and see with what an even Temper they have borne their Calamities. Doth Want of Children trouble thee? Consider that many virtuous Kings have had Kingdoms to dispose of, but no Heirs to settle in them. Does Poverty and Lowness of Condition afflict thee? Consider how *Epaminondas*, the saviour of all the *Boetians*, bore it with an even temper: how the Roman *Fabricius* did the like. These and such like Remarks will allay a struggling tempest in thy Mind, as gentle Showers allay a stormy Wind.

The Anger, ill Nature, or ill Temper of others, are things that may exasperate Fools, like Brawls and Scoldings of Neighbours; but a wise Man will be happy for all this, because he subjects all to Reason, and governs himself by Wisdom, not Passion. He lets no Man's Enormity sowre his Blood, and accounts it highly irrational to be concerned at

It was the Philosophy of the Old Stoicks to be concerned at no sad thing; for being told of it, their reply was, *What is that to me, if the Tyrant has sentenc'd me to Prison, I will go if he put Chains upon my Body, he cannot shackle my free Mind. If he kill me, I'll die; if presently, I shall be soon freer than himself; if to morrow, I'll live and sleep first, and do what Reason and Nature requires, as at other times.*

Excellent and worthy of all Imitation is the Saying of St. Paul; *I have learn'd, says he, in whatever State I am, therewith to be contented. I know both how to be full, and how to abound every where, and in all things, I am instructed both how to be full and to be hungry, both to abound and to suffer Want.*

Nothing is miserable to a Man, unless he be unreasonable. If you have lost your Estate, do not lose your Constancy of Mind.

No Man can make another Man to be his Slave, less he hath first enslaved himself to Life and Death, to Pleasure or Pain, to Hope or Fear, command the Passions, and you are as free as the greatest Monarch upon Earth.

When any thing displeasing happens, let us endeavour to take off the edge of it's trouble, by turning it into an artificial advantage, and handle it on the side on which it may be useful to the designs of Reason; for there is nothing but Reason hath a double hand, or at least we have two ways to apprehend it.

If in any undertaking you fail in the first design, let not the disappointment disquiet your Mind, try again, and labour to bring it about some other way, to your content and satisfaction, and so you have put your Condition past the power of Chance. This is that the Ancients called *a being revenged on Fortune*, and changing the Chance into Reason or Religion, for so a wise Man shall over-rule his Stars, have a greater Influence on his own Content, than all the Constellations and Planets of the Firmament.

If you fall from a Publick Employment, take Sanctuary in an honest Retirement, being indifferent to your Gain abroad or Safety at home; for when the North Wind blows hard, and it Rains sadly, not but Fools sit down in it, and cry. Wise Men defend themselves against it with warm Garments and Shelter.

When a Storm of sad Mischances beat upon your Spirits, change it into some advantage, by observing where it can serve another end of Reason or Prudence, of more Safety or less Envy; and it will by some means certainly turn into something that is good, if you were disposed to make it so.

It is a great simplicity to entertain Affrightment, when a Remedy may be had: He that is over-earnest before there is a necessity for it, is troubled more than there is occasion; for the self-same We

That causes him to anticipate his Grief, makes  
 him also expand it very largely, to become more  
 grievous; when as wise Men fortifie themselves  
 against it by Reason, and only Fools grow fearful to  
 have an Inlet to Despair.

It is the vigilance of a prudent Man to prevent Dan-  
 ger by Foresight, e're they too hastily intrude to as-  
 sault his Mind; and of a valiant Man undauntedly  
 encounter Troubles, when they violently break in  
 upon his calm Repose, and not to let them spawn  
 viperous brood that may im poison the faculties of  
 his Soul, prey upon his vital Spirits, and destroy the  
 sweets of Life.

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### SECT. II. Of HEARING, it's great Advantage or Disadvantage.

**T**O hear things, and take them aright, as the  
 use and design of Hearing was principally in-  
 tended, is of excellent use, because it is very profita-  
 ble, as having an influence on the Affections beyond  
 the rest of the Senses; for the several objects of  
 Sight, Tasting, and Feeling, cause, not in us such  
 great Disturbances and Alterations, as the Sounds  
 that assault our Ears.

Hearing things decent and virtuous is the ready  
 way to keep out a vicious Intrusion, till good Prin-  
 ciples can be settled in the Mind, and have taken  
 charge of that part which is so liable to be drawn  
 away and corrupted by Discourse. *Bias* being com-  
 manded by *Amasis* to send him the best and worst  
 part of the Sacrifice, sent the Ears, because the great-  
 est Benefits and Disadvantages are derived to us there-  
 by.

Though Hearing is of great use in a true sense, yet  
 to hear that we may profit by it, is the greatest of  
 all; and therefore Young-men especially (to whom  
 it is otherways dangerous) should reflect continually  
 with themselves, and consult often with others, how



they may hear with benefit ; for it is in a main gree the chiefeft inlet of Vice or Virtue to the So as it is indifferently confidered or nicely regarded

It is observable, many have been miftaken, w have practifed before they have learned to hear they ought, and that chiefly arifes from a vain conceit, that to Speak well will require fome ftudy and attention, but that Hearing cannot be a thing of difficulty ; yet certain it is, that he, who is regard of hearing attentively, or retains not what he hears his Difcourfe flows for the moft part frothy, ufelefs full of windinefs, and fo vain and unregarded it turns to Air.

It is obferved by the Sages, that Nature having given us two Ears, and but one Tongue, admonifhes us thereby, that we always ought to fpeak lefs than we hear. *Spintber* fpeaking in commendation of *Manondas*, fays, *He fcarce ever found any Man that heard more and fpoke lefs.*

It is remarked as a mighty failing in fome, who are fo impatient to hear any fpeak out their Minds that they unmannerly break in and interrupt them before they know the true fense of what they further intend to utter ; fo that they will by this means neither hear nor be heard themfelves, but fenfelefs chatter, and transgreffs even the Rule of Decorum when he that brings along with him a modeft and unwearied attention has this advantage, that whatever is beneficial in the Difcourfe, he makes it his own.

A modeft Silence is a fingular Ornament, efpecially in Youth ; nay, if he be attentive in hearing and interrupt not him that is fpeaking, nor carp except at any thing he fays, but patiently waits for conclufion, though his Difcourfe be none of the fineft and even when he has done, if he does not come off him with an Objection, but allows a fitting time to add, if he pleafes to what has been faid, or to al-  
or to retract.

I comme



I commend his saying, who tells us, that such as intend to infuse any goodness into the Minds of Youth, must first exclude thence Pride and Self-conceit, as they squeeze Air out of a Bladder, because whilst they are puffed up with Arrogance, there is no room to admit any thing serious or solid.

He that will not patiently hear a good Speaker is an Enemy to his own Happiness; for Discourse to the Ear, like Light to the Eye, is a great benefit, if we will make good use of it.

Even Envy here is baffled of it's main design, which in all other cases it lays fast hold on with it's crooked Fingers, pretending it is to be referred to the depraved and ungovernable Affections of the Mind; but that which is conceived against a Speaker, arises from an unjust presumption, and vain-glorious affection of Praise.

What *Zenophon* says of a discreet House-keeper, that he makes advantage of the Visits of his Enemies as well as Friends, is true in some sense of careful and attentive Hearers, who reap no less benefit from an ill, than from a good Orator; for the meanness and poverty of a Thought, the emptiness and flatness of an Expression; and the impertinency of falling into a foolish extacy of Joy or Commendation, and the like, are better discovered by the stander by, than by the Speaker himself.

This brought home to our selves, will, upon Examination, shew us, whether any thing of the like nature has sculked in our Discourses; and imposed on us all the while we concluded it far remote; for certain there is nothing in the World more easie, than to discover the failures of others; but it is done to no purpose at all, if we make not this right use of it, to make it serviceable to us, in avoiding the like faults in our selves.

When a Man animadverts on the Failures of others, it will be very proper, and not at all impertinent, to put this Question to himself, viz. *Am not I such an one?*

We must trace out our own way in the Discourse of other Men; as in another Man's Eyes we see a reflection of our own, that so we may discreetly learn, not to be too free in censuring others, but more caution in our selves.

To flatter or over-value any one for his Speaking is as great a Fault, as envying him; nay, even worse, for in this you may hurt the Speaker, swelling him to an unmerited conceit of his Abilities and deceive the more ignorant into a value of Parts, in barely relying on your dissembled Applause. Where Praise is due, keep it not back, but render it with moderation, and not like the Epicureans when any of the Epistles of their Sect were read, fall into extravagant and immoderate Praises of the Author.

To conclude then: Hearing well is the first step to Live well; but then we must not content ourselves with a superficial Common-place Knowledge in the management of it, but be cautious in every respect so to hear, that we may be bettered by it, a due regulation of our Lives and Actions, and the deserved Epithet of discreet and sober Men.

### SECT. III. Of PROMISES and PERFORMANCES

**H**E that is true to his Word, has the Happiness always to be credited and relied on, and much valued upon it; whilst the Man that is regardless of it fails of the advantages accruing thereby when it should stand him in the greatest stead.

It was a false Maxim of *Domitian* the Emperor when he said, *He that would gain the People of Rome must promise all things, and perform nothing*; for such one instead of a Column for others to rest on, will prove a Reed on which no Man will venture to lean on.

When a Man is known to be false to his Word, he is held no other than the floating Islands some Historians

Historians mention, which is seen to Day, but when we come the next, is carried we know not whither; and instead of expected Earth to build on, we find nothing but deceiving and unconstant Waves; when Man that is punctual to what he promises, renders himself Canonical, and so becomes Divine, having the Honour, that *not a tittle of his Word shall fall to the Ground*: He is the Anchor of his Neighbours and Friends, the Altar they fly to and rely on.

To be just to ones Word in great Persons especially, is one of the most excellent and supreamest advantages that can attend them. This was taken notice of in Henry the Fourth of France, that it raised him to so high an exaltation, as to be called, *The King of Faith*.

A Faithful Promise is both a Shield and Buckler, a sure Guard both in the rear and van of Human Affairs, under the shelter of which we may march in safety from the Pickerings and Ambushes of our Adversaries. 'Tis the Bridge that carries us over Torrent Rivers, the Ship that carries us safe upon the Ocean amidst the several beating Winds of Business and Affairs.

To be faithful to ones Promise shews a Man to be just; and he that is so, it is below him to act anything that shall carry so much as the shadow of Injury along with it to darken his Reputation. And this indeed is the Patron of the other Virtues that make Men so much cryed up in the World: For Truth and Fidelity are the Pillars of the Temple of the World; if these are utterly broke, the Fabrick falls and crushes all into Ruins.

What difficulty hath he to struggle with that he cannot easily overcome, who hath the Reputation of a Just Man? it spares him the trouble of Security; he is his own bound Surety, when others in their need are not only refused themselves, but at a loss for any to engage with them.

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Where a Man hath not wherewithal of his own trade with through any Losses that might happen, otherwise, yet if he has been ever just and puncto to his Word, and never deceived any, his own Credit and Reputation will be a Stock sufficient for Re-settlement, and raising him again in the World. The Repute of his Justice and Integrity will not fail to give him a command over what others do possess.

Nay, a Prince never loses any thing by being just; for when Men are under the Rule of such a one, they will be sure to support and defend him with their Wealth, Councils, and Force, against all Enemies; and it is their Interest so to do, because they are every one concerned in their particular Interest, as having such a one ruling over them, that abhors to do them any Injury.

Every one that stands by a just Prince who protects him from suffering Injury, in this Case does well fight for his own Interest as his Prince's Safety; when on the other Hand even Allegiance sits loose where Injustice shakes the Tenant.

A Man that breaks his Word, teaches others to be false even to himself; and those that are too just to be so; he doubtless leaves them angry by being deceived; whilst the Shame and Infamy takes up a Habitation with himself. When *Alcibiades* met *Socrates* at a Feast, he could not chuse but blush, and was constrained to confess, *He was ashamed, because he had not performed his Promise to him.*

When we promise, doubtless our Performance is expected; and if we fail in it, we throw a high Indignity on those we break with, and instead of a Blessing are likely to have a Curse thrown upon our selves.

It was but a pitiful Jest *Dionysius* put upon a Harper, who play'd excellently before him upon the Promise of a great Reward, to tell him (when his Playing was over) *So long as you pleased me with hearing you play, so long were you pleased in hopes of the Reward and thereupon sent him away without a Farthing.*

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Many times a Man's whole Stock of wordly Contentment is laid upon a Promise; which broken, his Anchor is gone, and he is left a Wreck to boisterous Waves and Winds of Adversity. This many times takes a Man off from the Benignities and Pleasures of Life, and crowds him down to the Horrors of a sad Fate, which compels him to a desperateness that may prove of a very ill consequence.

He never consults wisely his own Safety, who is prevail'd upon to falsifie his Word.

Consider, he who puts a Man upon the Violation of his Word, does at the same time rob him of his Honour and Integrity, and consequently is his Enemy: for when these two are forfeited, which are the Royal Ensigns of Humanity, there will be no Reverence paid; but the Party, who disrobes himself, of them will be left naked or disguised, to meet with the Contempt and Scorn of all Men.

It is on the Rock of Promises that brave Men build their Hopes; and when this Foundation fails, the whole Structure is destroyed.

When I pass my Word, I give my Friend the Food of Hope to subsist on; but if I fail in my Word, I load him with a Lie, which must be very grievous to him, and shameful to my self.

The Antients so much hated Breach of Promise, that they sometimes wished it as a Curse on their Enemy, that they might by such Baseness put themselves out of the Protection of Heaven: For when *Tissaphernes* had broke the Truce he made with *Agessilaus*, he sent Ambassadors to thank him, not by breaking his Promise he had made the Gods his Enemies.

*Regulus*, the stout Roman General, being overthrown and taken Prisoner by the *Carthaginians*, having passed a Word to return if he could not obtain their Demands of the Senate of Rome; and not being able to do so, for the sake of his Promise voluntarily returned to *Carthage*; and suffer'd a cruel Death, and got to



to himself thereby Fame and Renown to all Posterity.

If we consider it aright, we may cease to wonder that breaking of Promises should so startle those whose Consciences are not asleep, since all the Successes of Life depend on it: For what had the World live on but the Promise of the *Messiah* for near 4000 Years? And since that time what have we for Assurance of Heaven, but the Promise upon which we are to be admitted to him? and if that should fail, there is no other Refuge than that we should be crucified in utter Misery.

Be assured then the same Equity is in all just Promises, though not in so high a Degree, and of so great Concernment; so that we ought to be as vigilant and careful in keeping our Word, as we would be in preserving our Happiness, and the rather be a good deal slower in making Promises than in breaking them.

It is not to be accounted a Shame with Reason to deny to promise; but it is an egregious Shame and Injury when once we have promised, not to make good that Promise.

He that cheats his Friend, destroys his own Reputation, and gives his Enemies an Occasion to reject him over him.

He that loosely promises, as if it was a light Matter, and of slender Consequence, and is negligent in performing what he has promis'd, overwhelms himself in more Vexations than can without great Difficulty, if at all, be removed.

Promises may beget Friends, but not performers; soon changes them into Enemies; for when we are got by Promises, 'tis Performance must nurse us; if we keep them, or all is dashed again, and in a worse Condition than ever.

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S E C T. IV. Of JUDGMENT.

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ONE main Operation of the Soul of Man, is to give a true and sound Judgment of Things and Cases answerable to their Effects.

A Man, who has the Speculation of things, and Method of effecting them, may yet want Courage to Address to Execution: No Man therefore can be accounted Judicious, who is ignorant of the Art of Management; nor is any one capable of knowing but by actual Experience, and a just Application of the several Wheels of Business to one another. Judgment in the Sense I properly take it here, is more than a Rational Estimation of some End, for attaining whereof we make use of suitable Means, and Glorious Actions being ever the due Production of Deliberation and Thought.

Judgment differs from Ratiocination in this Point: First, it considers its Object, as invested with the notion of being good and eligible, and consists in moral Actions; whereas Ratiocination rests in the purity of what is propos'd, without any relation to Good or Evil: Besides, Ratiocination is a solitary Act of the Understanding only; whereas Judgment is an Act of the Understanding, deliberating upon what is proposed to the Will and directing it in its choice.

The Judgment Men make of things good and evil, such as either relates to the private use and benefit of him who judges, or such as refers to the Good and Welfare of the Publick. Now as to a Man's private Concerns, it may be called Prudence; but when it relates to the Common Good of others, it may properly be termed Government; and both these properly carried, will redound much to a Man's Credit and Fame.

He then is in both kinds prudent, whose Judgment is unbiassed, measuring his Ends by the Rule of Honour.

nour and Honesty, and makes a just Computation the force of his own Abilities, as also of the Disagements he may meet withal.

The more remote the Object is from our view, the more Difficulties there are to struggle with, more Generous and Heroick is the Enterprize; drink the bitter Potion with a Gust upon the be it will procure us Health.

There is a difference between Art and Judgment the former employs it self about some manual Subjects only, and is acquired by long practice and imitation; but Judgment hath for it's Object something great, as the ultimate End of Man, Moral Action and the universal Benefits of Human Nature; it does it conform it self only to this or that Method but accommodates the Conceptions drawn upon the Mind to all the Occurrences of Persons, Place, Time, and with great Conduct and Patience, tempts to bring it's Imaginations to a real Existence and Perfection.

As for such as barely rest upon the Theorems or Ideas of Things, their Operation may be aptly call'd Design or Projection, but not Judgment, since it offers to effect nothing; and these Projections many times when they come to be put into Practice are found very defective and dissonant to the Rules of Reason.

Many indeed in all their Definitions and the Judgment they make of Things, take their Estimate from the *Superficies* or Colour rather than from what is solid; for though Merit and natural Endowments are able to create themselves a good Opinion in those that do converse with them, yet they hardly gain Respect with these, unless they be well attended and make a pompous Out-Show of Grandeur.

Rich Furniture and Habits, fine Liveries and numerous Train, though they have little Affinity with the Virtues and Quality of the Persons that

below

long to, take more in the Judgment of the Vulgar  
solid things that really deserv'd to be weigh'd  
nicely consider'd ; and this I term a false Judg-  
ment of things, a meer Gloss, when a true Judg-  
ment is the Scale and Standard of every good and  
every Action that will embalm our Memories, and  
beyond the Power of Time to obliterate.

### SECT. V. *Of LIVING.*

TO live is no great difficulty, because Providence  
has freely dispens'd that to all ; to some long-  
and to some only to act a Scene or Two on the  
stage of the World, with a little Noise and Bustle,  
and then to withdraw into Silence, and be seen no  
more. But to live well is no easie thing, and there-  
fore the Lot but of a few.

The Man that neglects his Duty to his God, his  
Neighbour, or himself, halts in some main Point  
that should make Life commendable ; therefore to  
our Reverence and Humility is requisite, to  
Neighbour, Charity ; and to our-selves, a regu-  
lar Order of Life.

These, as Links of a Chain, are fastned together,  
and make a kind of Harmony that has nothing of  
single in-it to render a Man displeasing as long as  
they hold well together. There is nothing that dis-  
turb the World's Harmony like Men that break  
their Ranks.

In a Watch, when one Pin slips, or a Wheel per-  
forms not its Office, either all is out of frame, and it  
does not at all, or else it goes to no purpose, as being  
no true Accomptant of Time ; so where Harmony  
is, even among some Men in a Kingdom, though  
it may not presently be perceivable, yet in a little  
time it gives a great Check and make Affairs go pre-  
posterous.

We plainly see this Beauty of Order in a Princely  
Affair ; and though indeed the Circumstances  
and



and Compliments attendant on State, be nothing in comparison to better Government; yet they fail by their secret workings in the Minds of Men, to produce Reverence to Superiour Power, and awe the otherwise loose and unruly Multitude.

It would look very odd, when the King is affected in his August Parliament, and the whole of the Kingdom attendant on his Words, would drop on them as the Dew of *Hermion*, that any in so grave a Senate should suddenly start up and be dancing about like one at a Ball: Such is a King when he spurns at sober Councils and Advice, and under Law he lives under; nay, when he gives himself liberty to transgress the Rules of Decorum, he does not so much offend in himself, as in giving other a bad Example, by putting them out of their Way for he that disorders himself first, fails not in Degree or other to disorder all the Company.

Did every Man watch over his own Life, and take it carefully and diligently as he ought, what a Record would those be in the World, in a Kingdom, a City, or in a Family? But being once disorder'd 'tis necessary some should help to put that in Order which is disjointed, and this would prove a charitable Work.

If even in other Matters of far less Moment, Man should repair the Breaches, how soon would he lie flat in Demolishments? Let none take it amiss though I say Love is so excellent, that though it be to ones self alone, yet others shall undoubtedly take and find the Benefit of it. Posterity will be imbetter'd by the Bags a covetous Man hoards up for himself: But when a Man on the other hand is ever striving to do the World a Courtesie, Love is much the more worthy to be acknowledged by how much the more Good he does.

Without Charity, what Man in the World can be sociable? And that being taken away, there is little else a Man has to do in the World.



How pleasant does good Company render a Man's  
 life here, where all their Discourses and Actions are  
 in one pleasing Harmony? Certainly then if there  
 be any such Sweetness in meer Humanity, it is in the  
 intercourse of belov'd Society, when every one shall  
 be each others Counsellor, and each others Friend.

Life by Sweetness of Conversation is wound up to  
 the height of Felicity here, and it gives a pleasant  
 relish of that which shall transcend hereafter: And  
 if it pleases God here, so it will not fail to cause  
 him to adorn it with a greater Felicity when we shall  
 no longer stand in need of it, and it shall be as lasting as  
 the largest Mind can wish.

Now to make Life truly pleasant, ought to be our  
 care above all other things here below, seeing it is  
 our only Comfort we have; but how can this be done  
 unless a Man be careful more than of any thing else,  
 to give God the Honour he owes him. When a Man  
 shall do good in other things conducing to his Wel-  
 fare, and perform his Duty to his Maker, then let  
 him look to find a solid Peace and Alacrity within,  
 that shall fit him for whatever befalls, and enable  
 him cheerfully to continue his Progress, with a smi-  
 ling Countenance to the End of his Life; he shall  
 have no cause to fear himself, for he shall know his  
 course is Order: he shall not fear the World, for  
 he shall know he hath done nothing to disoblige it:  
 he shall not fear Heaven, for there he shall find the  
 favour of God, and be protected against the Malice  
 and Spleen of Hell.

To live as a Man should do in all respects to be in  
 a pleasant State, is first of all to strike in with Virtue;  
 and if he can contract a strict Friendship with her,  
 she will lead him by the Hand thro' all Oppositions,  
 and make him know himself so far as a Man can be  
 capable of so excellent and useful a Knowledge, and  
 that means he will gain a Point that will enlarge  
 his Soul, and shew him a Way into the *Elysium* Fields  
 of Pleasure and Happiness.

Let

Let a Man thus live, and he may be regarded tho' the World should laugh at his Innocence. M Troubles take possession of a Man, because he has no Guard strong enough within himself to repel and keep them out ; but when he has, they will van as Shades before the Morning Sun, and leave him a clear Day to discern the Vanity of them.

A Life well spent, is like Coin true stamp'd meets with neither Scruple nor Question, but amon the Ignorant ; and when they find it bear the Test they will no more scruple it. Amonst the Prudent will always pass current, and fix our Reputation above the Reach of Envy.

To do this at first in such a Respect as may answer all Particulars, may startle some that hold the quiring it next to an Impossibility ; but nothing uneasie to a willing Mind. *Xerxes* digg'd through Mount *Athos*, and made a Bridge over the *Helle*. It is but to be industrious, and Difficulties will give place. Use makes Practice easie, and Practice gets Custom, and a Habit of things to facilitate what many cou'd not conceive attainable at the first undertaking.

#### SECT. VI. Of TRYAL of FRIENDSHIP.

**T**O have a Friend, is a Second Being : Every Friend is good to his Friend ; and between them all things are pleasant : But so difficult is it to find a true Friend to be found and known, that he may rely'd on in all Emergencies, that the young Man *Menander* the Poet said, *He counted every Man both and happy, who had found even the very Shadow of a Friend.*

A Man cannot derive Friendship from Indigence for therein the Original is mistaken in assigning it to mean an Extraction. Inclination, Esteem, and Generosity, seem more likely and credible Causes for a Noble Production. It is Worth, and Bravery, and

Humour, which engages one Person to ano-

To give Interest a Share in Friendship, is in Effect  
put it up to Sale by Auction; he that bids highest  
shall have it: And when it is thus mercenary, it is  
feeble to be depended on. Such a Friendship  
will be always shifting from one Point to another:  
when a Man has most need, his Friend is at  
the greatest distance.

To have Friends when we have no need of them,  
and to want them when we have, are both alike Easie  
and Common. In Prosperity many will incline to  
profess Friendship; but Adversity is like *Penelope's*  
night, which does undo all that ever the Day did  
have.

Our Fortunes and our selves are so closely link'd,  
that it is exceeding difficult to know which of them  
deserves Love and Respect, whilst they hold well to-  
gether; but when they rise and break, then it is  
evident which was aim'd at.

I confess he is happy that findeth a true Friend in  
Extremity; but he is much the happier, who findeth  
Extremity whereby to try his Friend.

When a Man is happy in the Spring-tide of Abun-  
dance, and the rising Flood of Plenty, then he has  
many flocking about him, profering, protesting, and  
flattering in the most obsequious manner: But when  
the pleasant Waters of Fortune are at a low Ebb,  
when Wealth or Honour shift to another Stand,  
they look on one at a distance, and stiffen them-  
selves as if they were in Armour, lest if they comply  
in the Scuffle of Adversity, they shou'd get a Wound  
the Closer.

*Sejanus* had fatal Experience of this in the slippery  
turn of Fortune he met with; for whilst he govern'd  
under *Tiberius* with a high Hand, almost every  
one profess'd himself his devoted Friend; but in his  
fall he found not one that did or durst so much as  
assist him; which makes Old *Juvenal* thus satyrize  
them:  
O still,

*O still, true Romans State, Wit bids them praise  
The Moon by Night; but court the warmer Rays  
O' th' Sun by Day. They follow Fortune still,  
And hate or love discreetly as their Will.  
As the Times lead them, this tumultuous Fate  
Puts all their painted Favours out of date.*

What a pitiful Plight is poor Dust-temper'd Man, in when he can neither be truly happy without a Friend, nor yet know him to be a true Friend without his being miserable: For all Men will be Puffed in their bragging Tongue, yet most Men will be *Peters* in their unkind and base Denials.

Foolish and vain then I account that Man, that seeing one true Friend, is so difficult to be found, instead of chusing one, will be seeking a Multitude. Such a one may be rightly compar'd to a Woman in the Town admitting the Embraces of all Gallies that come, who at the Gay Appearance of the first that occurs, neglects, flights, and forgets the former; or rather as a Child, cropping several sorts of Flowers, is foolishly and uselessly delighted with each in its turn, till one jostles the gay Idea of another out of his Fancy.

In this Affair let us ask the Opinion and Council of the Ancients, and consider what Report and Record of Antiquity are made of true Friends, where find they are reckon'd by Pairs, as *Theseus* and *Pelops*, *Achilles* and *Patroclus*, *Orestes* and *Pylades*, never allowing any a Multitude, as not being possible the Links of such a Chain shou'd hold together and continue any long time.

A Friend is a Creature sociable, but affects not a Herd or a Flock; and his being usually call'd a true Friend, is a convincing Argument that the Number Two is the Adequate and Complete Measure of Friendship; and in truth, a great Number of Friends as well as of Servants is not to be purchased at an easie rate.



That which procures Love and Friendship in the World, is a sweet and obliging Temper of Mind, a ready Readiness in doing good Offices, together with a constant Habit of Virtue; than which Qualification nothing is more rarely found in Nature; therefore to love and be lov'd much, can have Place in a Multitude; but the most engaging Affection, if divided amongst numerous Objects, like a River divided into divers Channels, must consequently grow at length very weak and languishing.

do not hold it so strictly however, that a Man ought to confine himself only to one Friend in every sort of light regard: But this I assert, among the rest there shou'd be one eminently so, not casually pick'd out of an Eating-House, Tavern, or promiscuous Meeting, as is too common; but such a one as is expressly chosen upon long and mature Deliberation, confirm'd by settl'd Conversation; and with whom, according to the celebrated Proverb, *We have eaten Salt*; that is, one we have prov'd in weighty matters, and trusted with Secrets of the greatest Moment; for Secrecy in Friendship is an indelible Mark of a true Friend.

Experienc'd Friendship ought to be held sacred, when long prov'd and found to center on Virtue; it is great Folly as well as Injustice to break off a noble Relation; but rather at any rate we ought to guard off all Injury and Misunderstanding; for Friendship is one of those few things which are the proper for wearing. *Alphonsus*, the wise King of Aragon, tells us, *That all the Pursuits and Acquisitions of Men, excepting Four, were mere airy Bubbles, old Wood to burn, old Wine to drink, old Books to read, and old Friends to converse withal.* To part with an Experienc'd Friend without great Provocation, is unreasonable Levity; it looks, as if a Man's wits were turn'd eager, and his good Humour run out; and to set up a Rival to him, shews Inconstancy of Temper that seems to be govern'd by a Caprice

2 Caprice and Curiosity, and denotes a Mind sway'd by Whimsie than Affection.

Whoever without due Trial put themselves upon us as Friends, we ought to examine them, as we had Money; and the Cheat being discover'd, be g if of their own Accord they withdraw; yet, when Engagement proves thus unlucky, the Way is draw off by Degrees, and not to come to any Rupture. Let the Acquaintance be decently burnt and the Flame rather expire of it self, than be hastily extinguish'd. *Cato* tells us, that *Friendship* is not to be unript, but unstitch'd.

To avoid Breach in Friendship, which often proves vexatious, if not dangerous, take care the Sea begin on your own Part, and the Choice fix those that approve themselves really worthy of your Respect. What is cheap and easily obtain'd must be below your Notice. We trample under our Bushes and Briars that readily catch hold of us, when we diligently clear our Way to the Vine and Fig-tree.

Those Persons, who officiously stick and twine about us, are generally such as deserve our Scorn and Contempt; and therefore we ought rather to seek and court the Kindness and Friendship of one that is generous and noble, than be sought to by any.

*Zeuxis* being slow at his Pencil, and reprov'd for it, reply'd, *He spent a long time in Painting, because his Work should last to Eternity.* So he that would secure lasting Friendship, must deliberately judge, and thoroughly try it's Worth before he settles it.

Friendship well grounded is of a lasting Quality and has a Courage to outface Death in all his ghastly Terrors. *M. Lacinus* being condemn'd by *Tiberius* to a cruel Death, and desirous to set his House in order, ere he dy'd, his Friend *Cotta* voluntarily came a Pledge for him to die in his stead if he return'd not again to Prison at the time prefix'd; which punctually doing to redeem his Pledge, the Emperor, though otherwise cruel enough, was so well pleas'd.

fully taken with it, that he not only pardon'd Le-  
 but highly rewarded the other, intreating, *He*  
*be the Third Man in so strict a Friendship.*

The highest pleasure the best Friends should aim  
 is a mutual exchange of good Humour, a daily  
 complacency in each others Company; a free com-  
 munication of all Thoughts, Designs, and Counsels;  
 as Menelaus said to Ulysses, *Nothing but Death, which*  
*loves all things in one equal darkness, ought ever to blot*  
*out the amicable Commerce between Friends.*

SECT. VII. Of the INCONVENIENCY of large  
 - ACQUAINTANCE.

Single Friendship (which I ever hold best) by kind  
 Discourse and good Offices, cements, unites, and  
 blends as it were the two Parties, like familiar  
 drops of Milk, coagulated into one firm and uniform  
 mass; but multiplicity of Friends render those very  
 drops of Friendship vain and useless, where advantage  
 is almost expected; neither can we hope it should  
 otherwise, if we consider, different Persons are  
 actuated by different Designs and Interests.

Nature has not bestowed the same Inclination on  
 all Men, to act with an undivided Interest in Friend-  
 ship; nor are we born all to the same Fortune. The  
 direction of transacting Affairs, like the Wind, may  
 favour one of our Acquaintance, whilst it blows  
 against the other; one may desire one thing of you,  
 another a thing quite opposite; and so the rest, if  
 they are not, which must needs puzzle, if not distract you,  
 they will engage them all at once, breeding as much confu-  
 sion as in a City where Sacrifices and Songs of Tri-  
 umph are mixed with sorrowful Out-cries and Fune-  
 rial lamentations.

It is as dangerous to take Rivals in Friendship as in  
 Love; for he who thinks he has a right to your choic-  
 est Affections, will not fail to resent those Favours  
 which are bestowed on others, as a neglect of himself; and unless

you can perswade him that Inadvertency was the cause of that omission, you cannot easily hope for pardon ; for a slender excuse will be so far from extenuating the Offence, that it will highly aggravate it, and super-add to all the Jealousies and Discontents incident to Rivals.

It is a plain case, that whoever employs many assistants in his Affairs, must in gratitude repay his Service to each Individual, when he stands in need of it ; and as *Briarius*, who with an hundred Hands was daily obliged for his bare Subsistence, to feed Fifty Mouths, could thrive no better than when we supply a single one with two Hands ; so a Man of many Friends can boast no other Privilege above me, than that of being a slave to many, and of sharing in all the Cares, Disquiets, and Businessess that may befall them.

*Pythagoras* admonishes us, *Not to shake hands with many, nor with a popular kind of easiness embrace every acquaintance that occurs*, since much to the over-balance of it's Benefits, it carries with it on the reverse a thousand Mischiefs, and continually broods anxiety in the Mind, by sympathizing with them in their several Calamities, which you must do, or transgress the Rules of Friendship.

*Chilon* the Wise Man very well remarks, to one who said he had no Enemies, *That* (consequently) *he had then no Friends* ; for Enemies always keep pace, and are interwoven with Friendships ; and it is impracticable any should have Friends, that resent not actually the Injuries offered to either, and that do hate alike and in common.

He that contracts Friendship with many, must be diligent to please all, or else as the Oracle told *mesias*, upon his removing his Colony, *He changed his Hive of Bees into a Nest of Wasps*, viz. He who is ambitious of a Multitude of Friends, by his Folly and Rashness in neglecting to favour or please every one, creates to himself on all hands a Swarm of vexatious Enemies.



A Man shou'd do well to consider the kindest Affections of Friends, and rarely compensate for the Misfortunes that befall us from the Malice of Enemies. It is not unknown how *Alexander* treated the Friends of *Philotus* and *Parmenio*; *Nero* those of *Plautus*, *Dionysius* those of *Dion*, and *Tiberius* those of *Sejanus*; all shar'd the same hard Fate of being rack'd to Death for the sake of their Principles.

A Musical Concord often consists of contrary Sounds; and a due Composition of flat and sharp Notes make a good Harmony; but for Friendship, is a sort of Harmony all of a Piece, not admitting the least Inequality, Unlikeness or Discord of Parts, where all Discourses, Opinions, Inclinations, and Designs serve one common Interest, as if several Bodies were acted and inform'd by one and the same Soul. To act all Shapes with *Proteus*, is very difficult, to pass through all Dimensions, such as may be us'd in every Action of our Lives, in all our Affections, Dispositions, Words and Purposes, even to recorded Thoughts, is an Imitation beyond an ordinary Power; yet this, and much more, a strict Friendship requires.

To comply with all the Ends of Friendship, a Man must upon every emergent Occasion, change throughout, and often in one Instant start up a Person perfectly distinct from himself in complying with the particular Humours of those he contracts a strict Friendship withal, or he carries it to no obliging Height.

If a Man well considers, then he ought not to be prodigal of his Virtue, nor inconsiderately prostitute his pure Affections to the Enjoyment of every little Animal that pretends to be his humble Admirer; rather let him preserve them for the Worthy, such as come up to his own Character in all Points, and can love at the same rate with himself, and be worth his Value.

A true Friend I may term to be like my Shirt, always to be worn next my Bosom, serving to cover my Nakedness, with this difference, that it ought never to be chang'd. To such a one it is that I have recourse in the time of my Disquiets; and to him freely relate the Cause of my Grief: So if my Condition be bad, the Evil becomes less, in having a Partner; if good, it becomes greater by being communicated; therefore single Friendship is much to be preferr'd before large Acquaintance, and is of a much safer and sweeter Conversation.

As for frothy Compliments, fond Embraces, and modish Forms, they are not to be practis'd between Friend and Friend; they are Effeminate and Childish; but let a Man demonstrate the Truth of his Heart by the Reality of his Actions.

You must by no means flatter your Friend to his Face; but rather endeavour to render him sensible that in his Absence you have a tender Regard for his Concerns.

A Man must not believe every idle Report of his Friend, whether it relates to himself or others; and in case he give a Provocation, not to reply in Heat but upon cool Blood, to see whether it amounts to a real Injury, or whether he will come to himself again, by acknowledging the Offence.

This is to do as Man would be done by: But, to conclude these Particulars,

As the first Matter of the Philosophers is originally rude and ununiform, yet being the Subject of natural Changes; so a Person that affects a numerous Friendship, must possess a Mind full of Folds and Windings, such as may be transform'd into a numerous sort of Figures; as if the Inclinations of all Mankind were copied in one; but real Friendship requires a stable, sedate, and unalterable Temper: So that it's a rare thing, and next to a *Phoenix*, to find a constant and sure Friend.

## SECT. VIII. Of the Good gain'd by having ENEMIES.

AS savage Beasts of the Wilderness furnish Men with many Necessaries and Conveniencies, though against their Inclinations; so the Envy of Men against their Wills, if prudently order'd, may be turn'd to Advantage, as Fire too nearly approach'd, burns and scorches intolerably; but at a reasonable Distance warms, refreshes, and enlivens; bestowing on us the Blessing of Light and Heat, and is succeeding serviceable to those that know properly how to use it.

When an Enemy reproaches us, let us look on him as an impartial Relater of our Faults and Failures; for he will tell us more truly of our Imperfections than the best of Friends will adventure to do, for our selves, being partial to our selves, are able to discern: And this may be apply'd as precious Balm, to heal the Wounds our Folly or Oversight has given our Fame and Reputation, by attoning what past, and guarding our Actions for the future; and so forgive his Anger, whilst we make use of the Plainness of his Declamation.

Disgrace cast upon a Man, though causelessly, may bring this Advantage, *viz.* to render him very cautious, and walk warily; and as the Ox does when he is weary, tread the surer, for fear of giving a real Advantage to our Enemies; and this is far better than to be flatter'd into Pride or Carelessness.

As Vultures pursue putrid Flesh, corrupt and noisome Carcasses, because they have no Perception of the sound ones; so our Enemies catch at our Failings, and then spread them abroad by uncharitable and ill-natur'd Reports, which begets in us this Advantage, *viz.* to lead blameless and inoffensive Lives, to have vehement Desires and earnest Endeavours to restrain disorderly Passions. This will fill our Minds with good Thoughts and Meditations, and with strong

Resolutions to proceed in a virtuous and harmless Course of Life.

As Men most love Peace and Quiet, and study to preserve it, who have been long harass'd by unnatural War; so we being brought to live soberly through the Fear and Awe our Enemies have infus'd, are taught to condemn no Man, but to behave and demean our selves courteously to all; so by degrees Man may be drawn as it were insensibly into a Habit of good living, and ever decline to be offensive or hurtful to any body, and his Manners be composed and fix'd in Obedience to Virtue by Custom and Use.

By a virtuous Life you may gain your Enemies to be your Friends, or at least wound them with their own Envy, which being darted at you, will recoil in their Faces. *Diogenes* being ask'd by one how he might be reveng'd on his Enemy, *The only way*, says he, *to gall and fret him effectually, is for your self to appear a good and honest Man.*

Enemies in many Cases are equally to be ranked with Friends, in contributing to our Advantage. For as *Antisthenes* says, *If a Man would lead a secure and blameable Life, it were necessary he should have either ingenious and honest Friends, or very bad Enemies; because the first by their kind Admonitions will prevail with him to avoid Enormities, and the latter by their evil Words and vehement Invectives, would make him fear to offend.*

Enemies are many times advantageous to us in making our Virtues shine bright, which before lay in Embers and gave no Light: For upon their evil Reports People will be apt to make a strict Enquiry into our Lives and Actions, which otherwise they would not have thought on; and finding them like Chrystal Glasses, purging off the Stains of Envy and Detraction with the Rays of Innocency and Integrity. no more Credit will be given to their Aspersions, but our Fame will spread it's Wings above their Power to injure it.



If an Enemy shou'd at any time upbraid you that you are ignorant or illiterate, it is a Motive to spur you on to Learning and to liberal Sciences: If he abuses you with the Reproach of Cowardice, it is a spur to prick you on to Courage and Manliness of Mind, so as to raise it to an undaunted Boldness of Spirit: If he tells you, you are lascivious and wanton, set a Guard on your Tongue and Eyes, and barr up your Mind against all Impressions of Lust, and shall he not only find his Malice feeble and insignificant, but your self much better'd by it.

The most cutting Stroak you can give your Enemy, is to frustrate his Spite and Malice, by not giving him any ground to fix on: for there is nothing that carries in it more Baseness and Dishonour, than that scandalous Censures should fall back on the Head of him who was the first Author of them: For as the Sun-beams reverberated, do severely afflict weak Eyes, so those Calumnies are most vexatious and intolerable, which Truth retorts back upon the first Broachers of them.

When Flattery and friendly Councils are as it were asleep to our Failings, then our Enemies are kind in rousing us, that by hard rubbing the Eyes of our Understanding, we may have a true sight of our Enormities, and seek a speedy Remedy. I applaud *Telephus*, who when he could find no friendly Physician he could confide in, for the Cure of his Wound, he, without Scruple, apply'd the Rust of his Enemy's Spear, which made it whole.

It is not a prudent Man's Business to mind the Person who gives Censure or severe Rebuke, but rather intently fix his Mind on the Object they are level'd at; and then, as wholesome Medicines are often extracted from venomous Creatures, he may find Advantage in it; for, as he who design'd the Death of *Prometheus* the *Thessalian*, instead of giving a Death's Wound, prick'd an Impostume, by which means the corrupt Matter issuing forth, prolong'd a

Life given over by his Surgeons, and perform'd a Cure beyond their Art; even many harsh Reprehensions of Enemies, cure some Distempers in the Mind that were either not known or neglected: If at any time Crimes in opprobrious Language are objected to you, that you know not of, you may thereby learn to take heed, and be very wary, lest unwillingly or unwittingly you should commit those things that are unjustly attributed to you.

It is a Matter of greater Importance and Concernment to any one when he is lash'd with the Slander of an Enemy, by living virtuously, to avert and prevent all Objections against his Life, than it is to scour the Spots out of his Clothes, when they are shew'd him.

If at any time I am ill spoken of, and that untruly, I do not pass it by or despise it, because it is false, but examine my self and consider what I have said or done; that may give cause for an Accusation or Reproof; and if I discover any thing that leans that way, then is it my Care to decline for the future such things that may provoke any reproachful or foolish Language from others.

It is sometimes Prudence to have an Enemy for a Tutor, who will instruct us *gratis* in those things which perhaps we knew not before: For Enemies see and understand more in Matters relating to us than our Friends do; Because, as *Plato* says, *Love is blind, especially in discerning the Imperfections of the Thing below'd: but Spite, Malice, Ill Will, Wrath and Contempt talk much, are very inquisitive, and quick sighted.*

To keep a good guard over the Government of the Tongue, is very requisite; for that is a strong Evidence of a good Mind; and no inconsiderable Part of Virtue.

Where Anger and such untoward Affections prevail, the Mind lies naked, and all it's Secrets are expos'd to the View of an Enemy. who will not fail to take an Advantage of such Weakness.

The Tongue is a double Engine of Good and Evil, it is apt to produce the greatest Mischiefs as well Benefits to Mankind, according as it is rightly or everly manag'd; and therefore you must have an especial Regard to keep it within the due Bounds of Moderation.

To be free from Passion is a Mark of the sublimest each of Prudence, seeing thereby a Man puts himself above all vulgar Impressions.

It is the greatest of Dominions to rule ones self; it is the Triumph of Free-will, and gives a Conquest greater than the Sword: For a Man to overcome himself, is a greater Victory than to conquer King-

Aristotle finding Alexander outrageously passionate with one that had offended him, said, *I will that thou be a greater Conqueror than hitherto thou hast been.* As how (said Alexander?) *In subduing and tri- umphing over your Passion* (reply'd the Philosopher) *this is your most formidable Enemy.*

If Passion seize your Mind, and you cannot avoid it let it be without Prejudice to any other; and that's a ready way to prevent much Vexation, and to win a high Reputation.

Another main Advantage to frustrate the Malice of an Enemy, is Silence. It makes him at Peace within himself, and gives no Offence to others.

The Gift of Silence doth not only, as Hippocrates hath Physically observ'd, extinguish Thirst, but stands up against all manner of Slanders, with the constancy of Socrates and the Courage of Hercules, who was not at all concern'd, at what others said or did.

It has been held very honourable, and indeed it is a Christian Principle to give Respect to an Enemy he deserves; for a Man that praises his Enemy for his real Deserts, shall himself obtain the more Honour by it: And whenever he shall correct or censure him, he will be credited in what he says; because every one will believe he does it out of a Dislike.

and just Abhorrence to his Vices, and not in Pride to his Person.

He that is wont to praise, and speak the best thing of his Enemy, will gain this Good by it, that he will always be esteem'd by good Men, and will be never to repine at the Prosperity or Success of Friends or Acquaintance, but rather rejoice when they thrive and are happy.

It is a Bravery of Spirit, and very Manly, in our Differences with Men to shew our selves generous, just, and Detesters of all Falshood, to moderate and correct all base, unworthy, and hurtful Passions that in all our Conversations we may be open-hearted, and that we may not seek to hurt one another or deceive others in our Undertakings.

I applaud *Scaurus*, a profess'd Enemy to *Domitian* who sent a Servant of his bound to him, who offered to betray to him his Master's Secrets.

Enemies, if good for nothing else, may do us a mirable Service, by attracting to themselves our vicious and peevish Qualities, which may render us less humourful, and more candid and ingenuous to our Friends that are in a better and more happy State than our selves.

When we enter the List with our Enemies, let us not contend out of Envy, but for true Glory, lawful Empire, and just Gain.

Let us not so much debase our selves as to be troubled at any Advantages they enjoy, more than we have, but rather be excited to out-do them in honest Diligence, indefatigable Industry, prudent Caution and exemplary Sobriety; as *Themistocles* in Emulation complain'd, *The Victory of Miltiades gain'd at Marathon would not suffer him to sleep.*

If any thing further be to be consider'd for our Advantage, let it be to render our selves better than our Enemies by all virtuous Ways, in avoiding what is faulty and vicious either in them, or in our selves. Nor will it be any Disparagement to us, if we imitate them in what they do excell.



Sect. IX. Of a PRUDENT MAN'S Advantage by  
any COMPANY.

AS the Bee sucks Honey out of Flowers, from which the Spider contracts Poison; so a prudent Man, let his Company be what it will, may gain some Advantage by it, whilst the foolish and imprudent are worsted by many kinds of Conversation.

Men are frequently wrought to good by Contraries; and it is observable, that where Vice appears in its own ugly Form, it always keeps Virtue from the Charms of it; so whilst she thinks by publishing her self to gain a Train of Attendants, she turns her Weapons against her self, and strongly pleads for her Adversary, Virtue.

A Man may easily learn to correct Faults in himself, by seeing how uncomely they appear in others. To see a drunken Man wallowing in a Kennel, wou'd surely make one at first sight conclude *Circe* had transform'd him into a Swine, as *Homer's* Fables did *Achilles's* Soldiers, perhaps on the same Occasion; and should not this make a sober Man refrain a Vice that will reduce him to such Beastiality?

Who in his right Wits would not detest a cholerick Passion and a sawcy Pride in himself, when he sees them render others so ridiculous and contemptible, that are overcome with them? Certainly no Man can be so sottishly blind, as to imagine Men cannot see the same Vices in him that he sees in another, when they take hold of him.

Virtue and Vice, when ever they come to act, are equally noted with a pointed Finger; but in the Intent, the Difference is very great: For when it is plac'd against Virtue, it denotes Respect and Worth; but against Vice, it is set in Scorn, and for Aversion.

Though the bad Man is the worse for having Vice in his Eye, on the other hand, the good Man is the better for all he sees ill.

'Tis certain, neither Example nor Precept (unlike in Matters of Religion) can be the absolute Guide of a truly wise Man: Therefore it must be a knowledge and practical Judgment of his own, that must direct him in the Business of the World, and in the Turns and Turnings of Fate; the other indeed may assist him in Generals, but is altogether incapable to help him in Particulars.

Man's Life is like a State, casual in the Future for it's morally impossible any Man should leave behind Successor Rules that are infallible; because he knows not how Times and Things may alter: For certainly, as I take it, there was never any one Man that liv'd to be a perfect Guide of Perfection.

In some things we may fall short of those that we see before us; in others, we may go beyond them. The Bees that are curious to take notice, may observe the industrious Bee gathers not all her Honey from the Virtue of one single Flower: The best she takes from many; which being work'd together, makes the Mass serve for a delicate Repast: And thus should a wise Man do.

The Truth is, that we may know Virtue the better, is to see that which is not so, that a Counterfeit may not be put upon us for the real thing; And how can this be better done than by observing all sorts of Conversation, without being prejudic'd by any.

Could we pass the World without meeting Vice, then the Knowledge of Virtue alone would be sufficient; but that's not possible, it being so frequent, whither can we go to avoid meeting it.

Mistake me not; I wish no Man to know it by Use or Intrusion: But being unwittingly cast upon it, let him observe for his own more safe Direction for happy is he that makes another Man's Harm a Warning to himself.

If we light on good Company, let it be an Inducement to us to do some further Good: If on bad, let us consider their Miscarriages, and either correct

those Faults we have, or shun those that they have. As a Mariner can make any Wind serve his Voyage, he have Sea-room; so a wise Man may take Advantage from any Company, to navigate him to Virtue's Haven.

Every good and wise Man is a Leiger here from Heaven, and it behoves him to be circumspect in frustrating the Blandishments of those that labour to do him and his Interest.

As Ambassadors for Earthly Princes will not fail to be sedulous in gaining what is most for their Advantage from all Societies they happen in; so those that are for a higher Empire, may gain something beneficial from all that they shall converse withal, either for Prevention or Confirmation, either to strengthen themselves, or confound their Opposites; being thereby as wise Physicians do, who make Poisons medicable for the Recovery of Health, that in their own Nature, without such Correction and due qualification, would be infallibly destructive to our being.

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#### ECT. X. Of SEASONABLE REPREHENSION and REPROOF.

IN this Case Charity (to our Friends especially) bids us be very cautious; for to reprehend well, is the hardest and most necessary Part of Friendship: for if it be rashly or unadvisedly done, tho' it be otherwise a Benefit; yet an unwary Proceeding may turn that Benefit into Injury; and then it both strengthens the Error, and wounds the Reprover.

Vice may be aptly compar'd to Miry Deepness, into which, if ones Friend fall, and he strives to help him out without effecting it, the stirring of him makes him sink but the deeper.

When Reprehensions are given, the safest Way is to give them secretly in Season, in Love, and not in the Ear of popular Convention: For many times being

ing done in the Face of a Multitude, it makes a Man rather take up an unjust Defence, than fall into just Shame.

Concealment of a Fault shews some Charity to a Delinquent ; and when we tell him of it private it shews we wish he should amend before it be publickly known he is so : But this too ought to be Season, taking a fit Opportunity to do it, when he is in an even Temper, and his Mind calm and sedate for it argues little Reason to reprove a Man who Drink or Passion has disorder'd him ; because Nature unloos'd in a flying Speed cannot come off with full a Stop : For, as one observes well,

*Quis Matrem nisi mentis inops, &c.*

*He's mad that dries a Mother's Eyes full Tide  
At her Sons Grave : There 'tis no time to chide.*

As a Boat is row'd with less Labour, having Wind and Tide to favour it ; so a Word seasonably given like a Rudder, turns a Man easily about, and makes him steer quite another Course. When Philip King of Macedon was carping among his Captives, Demetrius demanded of him, *Why he would shew himself like Thebes, seeing his Fortune had made him like Agamemnon* And this changed him to another Man.

There are some Nicks in Time, which, whosoever finds, may promise himself Success. Kind Words make rough Actions plausible : The Bitterness of Reprehension is sweeten'd with the Pleasingness of Compulsion. To be plain, argues Honesty ; but to be pleasing, argues much Discretion. Sores are not to be handl'd with a rude Pressure, but to be stroak'd with a smooth Hand.

In all Reprehensions so carry your self as the Offender may see Affection without Arrogancy. To avoid this, it was ordain'd among the Lacedaemonians That every Transgressor for his Punishment should compose or alter Singing, an Inveective made against himself.

In Reprehensions, every Man that reproves or advises



fies, assumeth as it were a Transcendency over  
 the other; which if it be not allay'd with Protesta-  
 tions and some self-including Terms, grows hateful;  
 that even the Reprehension is many times the  
 greater Fault of the Two.

We must always take care we are not guilty of the  
 same Failings we reprehend in others; for this would  
 appear like a lewd Parson's preaching good Doctrine  
 to others, whilst himself is the farthest from edifying  
 it.

It must certainly be unworthy, if not very unman-  
 nerly in any Man to condemn another of a Crime,  
 when himself hugs and embraces the like, without  
 desiring to part with it, or at the least, labours to  
 conceal it; and is regardless of Amendment. When  
 Seneca by chance fell in the School of the Stoicks,  
 he ask'd his Deriders, *Why they laugh'd at him falling  
 backward, when they themselves retrograded in their Lives?*

I hold it a very safe and plausible Way to do my  
 Friend good, and not to lose him by gaining his Dis-  
 pleasure; in all Reprehensions, to praise some of  
 his Virtues, which will bring him to know his Vices,  
 and then Shame will not suffer him to be angry with  
 me, that so equally deal both the Briar and the Law-  
 ner to him.

If we give Reprehensions in Love and Humility,  
 it happens at first to meet with a little Blustre,  
 that Storm will be soon allay'd like the Wind, by  
 gentle Showers; and when he calmly debates the  
 reason of it, a thankful Acknowledgment will en-  
 sue, if any Spark of Virtue should remain unextin-  
 guish'd.

To conclude; if it be our hard Fate that we must  
 lose a Friend, we cannot lose him in a more honoura-  
 ble Way, than in seeking by Love to save him: So  
 that the Fault redounding on him, and our Candour  
 appearing, it will soon supply his Discretion with  
 others more worthy.

## SECT. XI. Of LIFE and its INDIFFERENCE.

**N**Othing is more certain, than that all Men not only covet to live, but to live Happy : The Way then to obtain their Desires in the sublimest Degree, is, to know what Life is, the Value of it, and how to order and regulate it, in squaring all our Actions, referring them to the present and future State.

Life is uncertain and variable ; therefore Innocence and a good Conscience will be your best Guard and Resolution to carry you through the several Changes of it.

The Greek Proverb to notify the Brittleness and Instability of Human Life, says, *Man is a Bubble.*

*Lucian* tells us, *All the World is a Storm, and Men rise up in their several Generations like Bubbles, descending into Love Pluvio : From God and the Dew of Heaven from a Tear and a Drop of Man ; from Nature and Providence, &c.* Therefore, for a Man to cavil with his present State, is a Reflection on the wise Disposal of all things.

If the Offices of Life are not so magnificent and gay as we could fancy, they exceed however what we could properly challenge ; for what Pretence could *nothing* have to insist upon Articles ?

It's a very strange Fatuity, that Man takes not much Thought to live innocently and inoffensively, as how to live long, when it lies in the Power of Man to live virtuously, but 'tis altogether out of his Power to live long : It's the Bounty of Providence that we live ; but of Virtue, that we live well, which is a greater Felicity than Life can be to us.

He that lives long, does many time out-live his Happiness : For as Evening Tempests are more frequent, so they carry a blacker Terrour along with them. It was *Priam's* Fate to out-live his Glory, and see *Troy* sink in Flames, besprinkling the Ruins of it with his own and his Childrens Blood.

The Use of Life, is to live well; and that is the End for which this mortal Being was bestow'd Man: For a virtuous Man lives not to the World, but to his own Conscience. He is a Planet of the first Magnitude, and steers a course contrary to the World.

He, who doats on Life, and covets to crawl on the most Verge of Mortality makes himself servile and mean: He will never venter at generous Proposals, nor run any glorious Hazard for his Friends or Country, when he should otherwise know it is not worth while to value Life above the Ends and Purposes of Living. I commend Pompey when he was persuaded not to embark in a Storm. *Make no more words on't* (said he) *my Voyage is necessary, my Life is*

The true Estimate of Being, is not to be taken from Time, but Action. A Man, as he manages himself, may die old at Thirty, and a Child at Fourscore. To keep up the vital Flame as long as the Matters will, is not always good Husbandry. It is much better to cover it with the Extinguisher of Honour, than to let it continue till it burns blue, and agonizes in the Socket.

There are some Opportunities of going out of the World, which are very well worth ones while to get into it for. The last Act of Life is sometimes the Number in a Sum, nine times greater than the rest: Therefore, to slip the Market, when a fairly offer'd, is great Imprudence, especially if we consider we must part with the Thing afterwards for less.

He that would live to die well, must every Day of his Life be knocking at the Gates of the Grave, so that when the Grave shall have no Power over him to hurt,

Life is but as a Play acted on the Stage of the World; and if a Man was to chuse his Part, in Disposition, he would not take it for its Length, but for the

the Pleasantness. If we are prepar'd, the shorter Voyage is, the better it will be for us ; it being more eligible to come in with a smooth Gale to be toss'd at Sea, with a boisterous Storm, and thrown on Shore, when the Bark is wreck'd. *Alius* reprimanded those who thought Death to be Evil, in this manner :

*Some, as a thing injurious, Death do fly :  
But of all Mischief, 'tis the Remedy.*

*Heraclitus* had so small an Esteem of Life, that he said, *It was the same thing to be dead and alive, and awake.* A young healthful and lusty, or an old Man drooping and decrepit : For as a Potter form the Shape of an Animal out of his Clay, can as easily deface it, repeating this backward as often as he pleaseth ; so Nature too fashion'd our Grandfathers out of the same Matter next our Fathers, then our selves, gradually descending or flowing from one another ; so that the Cause that shew'd us the Light of the Sun carried us down to the dark Shades in the Chambers of Dust.

Be your Days few or many, leave that to the disposal of Providence ; but be sure it be your Care. Integrity be the Ballast of your Soul, and Virtue your leading Card : You may be depriv'd of Life against your Will, but not of your Virtue, which is the Happiness of Life. Therefore change not a good way of living for a Mine of Gold.

*Gold is uncertain : Virtue you possess,  
Is still your own, and never can be less.*

The Uncertainty of Life, and Necessity of duty was what the Philosophers ow'd their Constancy of Mind to. They concluded, that when there was no Remedy but a Man must go, it was most eligible to go with a good Grace : And since there was no possibility to make their Lives Eternal, they were



at nothing to make their Names so, and secure  
that from the Wreck that was capable of being  
d; which has left them famous on Record to  
erity, and made one in much Bravery, say at  
dying Hour,

*Come (with Impatience I expect thee) Death :  
And stop with thy obliging Hand my Breath.  
To thee, as a Physician, all resort,  
And we through Tempests sail into thy Port.*

Alexander's time the Indian Philosophers were so  
startl'd at leaving an almost worn out Life, that  
during their Funeral Piles, they laid themselves  
on, and there expir'd in Flames, without any  
able Concern.

To sweeten the Exit of Life, many have applied  
Remedies against the Fear of approaching  
th, viz. The Honour of dying gallantly ; the  
of being lamented when gone ; the Desire of  
ing a good Name behind them ; the Certainty  
Deliverance from the present Life, and of de-  
ling no longer on a sickly humoursome Fortune.

In this Case there is no such Bravery as that of a  
Christian. He that can steadfastly and una-  
d look the other World in the Face, needs not  
any thing, that to others less steadfast and re-  
d, may carry the ghastly Aspect of affrighting  
rors.

live well, and make Virtue your sure Guide ; and  
Death come sooner or later, it matters not : It is  
friendly Hand that opens the Inlet to a certain  
piness, and only puts an End to a doubtful and  
d Pleasure.

value not greatly whether my Life be long or  
rt. The fewer my Days are in Number, the less  
all have of Troubles, and the sooner shall I ar-  
at Happines.

I escape from nothing else, yet shall I escape  
the Hazard, Life would keep me in : If long,  
let

Let me not fail to lay it out in doing the more good, and then, tho' I stay for it a while, as Abstinence sharpens Appetite, so Want and Expectation make my Joy the more welcome.

*That he is mortal, let not Man complain,  
Since dying, he immortal Wealth may gain.*

To be over fond of Life, is the highest Folly imaginable, since we know all the World was born to die; and therefore exceedingly to fear and be impatient when Life hastens to a Period, is to mourn, be much concern'd, that we were not born. *Antisthenes* hearing his Son, whom he intirely lov'd, slain in Battle said no more, than that *he knew he was born, he was born mortal, and consequently he must die.*

He that goes off the Stage of Life in tender Years has lost but little; because he understood but little, and had not Capacities of great Pleasures or great Cares; but this Favour he had, that his Soul suffer'd a less Imprisonment, and her Load was taken the sooner off that he might with lesser Delay converse with Immortal Spirits.

All the World is but a Prison, if rightly considered, out of which every Day many are called to knock off their Chains of Mortality, and fall by the Stroke of Death, who is an inexorable Executioner.

The Prosperity of the World is like a short Summers Day; and we are lifted up in it as an Arrow on high, where a short Flight doth delight us; when at the highest, we suddenly fall to the Earth, and there we stick, fast bemir'd with Infamy, stript of our Feathers, moulder into Dust, and mingle among common Rubbish, as Things ne'er had been.

When it was told *Anaxagoras*, that the Athenians had sentenc'd him to Death, he with an unconquerable Gallantry, reply'd, *And so has Nature doom'd thee to the Grave.*

*Cæsar* affirming Life and Death to be all one, was demanded, Why he did not then die, seeing there was no Difference? *Why*, reply'd he, *because they are equal*. And being further ask'd, How a Man should live his Life? Answer'd, *As if a Man should live long or short, it is all one*. For none are too little to die, nor any too big to live.

If we consider and weigh things aright, we find, that God made one Part of Man, *i. e.* his Body, of Earth, which is the basest Element, to teach him low and vain Conceits of himself; but his Soul proceeded from the Bosom of God, to teach him Goodness; so that if he look down, nothing is viler, if he cast his eyes up to Heaven, he is in a manner more excellent than the Angels. The former Part is a Type of Adam, the second of Christ, which giveth Life to that which is dead in it self.

If you are to leave this Life, as we all know we must sooner or later; only let your Care be, to be ready for it by the Preparation of living well; and your Fears will fly like Shades before the rising beams of the Morning Sun; and instead of an Evil, will possess you of the greatest Good imaginable.

If a Man fear Death, he shall never the more avoid it; but in the mean while he makes Life miserable. *Fannius*, who kill'd himself for fear of Death, was as certainly as *Portia*, who swallow'd burning coals, or *Cato* who ript open his Belly at *Utica* purely to die.

To die, is necessary and natural; and it may be honourable: But to die poorly, and basely, and sinfully, that is it alone, that can make a Man unfortunate.

No Man can be a Slave, but he that fears Pain, or is afraid to die: To such a Man, nothing but Chance, in peaceable Times can secure his Duty and Quiet. It depends on Things without for his Felicity, and is well; but during the Pleasure of his Enemy, a Captive, or Tyrant, or, it may be, a Dog or wild Beast.

I shall

I shall conclude this Section with *Juvenal* :

*What boots the World's wild loose Applause? What  
Frail perilous Honour add unto a Man?*

*What length of Years, Wealth, or a rich fair Wife?  
Virtue alone can make a happy Life.*

*To a wife Man nought comes amiss; but we  
Fortune adore, and make our Deity.*

## SECT. XII. Of FALSHOOD and TRUTH.

**F**Alshood so frequently walks in the Garb of Truth, that it must be a very nice Judgment that by outward Appearance can distinguish the one from the other, in abundance of Particulars.

It's observable, that many Men tell Stories so often, though they know them at first to be false, that at the End they are apt to credit it themselves, and lye so often, that at last they do not remember they lye at all.

There are some, and those not a few, that bestir themselves creating whole Scenes of their own, who cannot relate any thing clear and candidly, but either must augment or diminish; falsifying the long Science of Arithmetick, that by their Addition and Subtraction, they quite destroy the noble Rule of Fellowship; and, like *Sampson's* Foxes with Fire-brands, leave a Flame in every Field they pass through.

Falshood, like Salt, cast in the Eyes of Justice, hinders it from seeing Truth: It often creeps, even to the Bar and Tribunal, and there corrupts Justice, so that it would be well to prevent this, if a severe Penalty were inflicted, where the Advocate dares injure Truth by obtruding Falshood: For how can any one come to impartial Justice, unless he be lighted through the dark Windings by the shining Lamps and Beams of Truth.

Peace and Justice never abide long in any Region where Truth is made our Exile.

Certainly



Certainly a Liar, though he couch his Falshood in so plausible, is but a Defective of the Present sense: For being once discover'd, he is look'd upon, not only as an inconsiderate, but as a Person dangerous to Conversation and Reputation: He is a Monster in Nature, for his Tongue and his Heart are incongruous and disagreeing.

'Tis certain the Heart of that Man is much unprovoked, that frequently bubbles up Falshoods and frothy Vanities; For he that often lyes in Discourse, when he needs not do it, will be sure not to refrain whenever he needs: So, his Interest being only inward to himself, all that is without him is not set by; and doubtless Humanity hath not a worse Companion than he who singularly loves himself.

A Man must not promise himself to live long in peace, if he holds Conversation with a Person that is given to Falshood: Nor can he suppose to live long in Reputation; for he can with no Assurance relate any thing after, nor make a right Judgment of any thing he speaks; if he believes him, he will not fail to be deceiv'd; and if he does not believe him, he takes it as an Affront: The way therefore is, either to pass by such a Man, and not mind him, or to check him a little obliquely in his own Way.

One telling *Galba*, *He bought Lampreys in Sicily Five years long*; he to reprehend him for Lying, said, *That was no Wonder, for there the Sailors us'd them for Cable-ropes.*

A Lyar is the Ball of Contention that can set even the Goddesses together at strife.

A Lyar taken in the right sense is both Coward and traitor, he fears the face of Man, and therefore sneaks behind the littleness of a Lye to hide himself. A traitor he is, for God having placed him in his Station to defend the Truth, he basely deserts the Fort, and flies to his Enemies Colours. He is like a forger, who pretending Gold, stamps the King of Heaven's Image, Truth upon base Metal.

A Man

A Man addicted to Falshood is e'en good for thing that is Great: He cannot be trusted in his voluntary Relations: He is like a false Dial that stealing Minutes attempts to shame the Sun.

Speech is the Commerce of the World, and Words are the Cement of Society; there is nothing we assuredly rest upon but the Declarations and Professions that Men seriously and solemnly offer; when any of these fail, a Ligament of the World is broken and whatever this upheld as a Foundation, falls.

Truth on the other hand, is the well-meaning Man's Mistress, whose beauty and comeliness dates justifie against all the furious tiltings of Envy or Slander. It is the sheltering Shield he fights behind, and is securely covered from the Wounds of Adversaries.

Truth, for it's excellency, may be properly called a Deity, for that Epithet is ascribed to God himself being Truth, who never meant to make the Heart and Tongue disjunctives; yet because Man is Vain we ought to weigh with sound Judgment what we hear; for he hath a credulous Faith, that without deliberate Consideration believeth all that is told him.

It is observable the Gudgeon, who nibbles most Baits that are thrown in for him to swallow easily taken; so fares it with a Man that easily gives credit to whatever he hears, without trying it by the touch-stone of Truth, for he is easily drawn to ruin and disgrace.

Falshood, even in worldly business, is the most destructive Evil, for a Man may, as he sees occasion, hold Commerce with Men guilty of other Vices, there be truth in the Tongue; but that being taken away, he treads every Foot he sets on sinking Bottom and Quick-Sands, instead of expected firm Ground.

A common Lyar has a very unlucky Fate, and it destines him not to be believed when at any time he doth speak truth. The Boy in the Fable so often

to the Husbandmen, that the Wolf was devour-  
his Sheep, that when he came indeed they would  
credit him, but left his Flock to be devoured by  
the Spoiler.

We ought not to purchase any thing with the poor-  
ness of a Lye, nor excuse Faults by such a slender  
shift; for Truth will more nobly acquire or bear it  
; nay, even in Death, it will stand by us as a  
Immortal, and going out of the World with  
conducts us to the place where Falshood dares  
shew its Face.

The Philosopher tells us, we ought to take Dis-  
tance from others, as we choose some Fruits, not by  
measure but weight: And as the Poet says,

*Believe not rashly harm from thence that flows,  
Dear Procris Fate in sad Example shows.*

### SECT. XIII. Of Thoughtfulness in MISERY.

TO have our Thoughts too much intent on our  
Misery is but to encrease it; it is like adding  
fuel to a Flame, that for want whereon to feed  
will soon expire. 'Tis certain the unfortunate  
man's Wisdom is one of his greatest Miseries, unless  
he is as well able to conquer as discern, otherwise it  
shows him but the blacker face of Mourning.

It cannot be held prudent to have a deep insight  
into Calamity; it only shews you that Mischief which  
you foolishly apprehend not, and so consequently helps  
to vexation, which you are at a loss to remedy.

In all Temporal Affairs it's one great happiness to  
be free from Misery, and in the next degree, it is a  
greater happiness to be as little sensible of it as we  
can be.

There is a glimmering of Comfort in but seeing the  
side of Misery; and in the opinion of the Wise he  
acts prudently, that when Sorrow presents her self,  
he wears a Vizor fairer than her naked Skin:

It's no small help to a Man to go through the Valley of Misery, without suffering the piercing Eyes of Spirit to see too far into the horrors of his approaching Troubles.

Sorrow is encreased, by suffering it to canker our Minds through too much Intenseness; and we do but winter our Eyes with stormy Tears, by suffering them, with *Heracitus*, to flow even upon every occasion.

*Solon* took the best way in comforting his Bosom Friend, when carrying him to a high Tower that over-looked the stately building of the City, he said to him, *But think how many Discontents and Troubles there had been in those Fabricks since they were reared, and how many more there were likely to be; adding, If he less than to mourn for his own Calamities, and neglected so many others, it were hardness and injustice; but if he undertook to mourn for the World's Calamities, he could hardly do so, seeing they were endless.*

The best way then for a Man is to smoothe his Bitterness as well as he can, and let the World's phrensy and Spleen fret, because he smiles in Woes, and has the Spirit of Gallantry to carry him above the level of Vexation.

Sorrow may be aptly compared to a Grave where many Bodies are buried; the deeper you dig into it, the more stench and horror salutes your Nostrils and Eyes.

In this Case, Consideration, which is a Man's ordinary Punishment; and the beams of Wisdom light him but to see those Anguishes, which the darkness of his Mind cover.

Miseries are in no wise to be entertained with Flattery and Complements, but rather slighted, and to be as much repulsed as may be: Observe them only with the cast of an Eye, and salute them with the push of a hand.

Never search a Wound too deep, least in too frequent probing you make a new one. It has been the



of some Antients, *That 'tis better to be Fortunate than Wise*; and they conclude from thence, that whoever is Fortunate shall be thought to be Wise; for vulgar Eyes judge rather by the Event than the Intention of the thing; and he that is unfortunate, though wise, shall not fail of many that will suppose him foolish.

It is good however, for a Man to look so far into Misery, as to cure the present, and prevent the future if he can; and this indeed is the wise Man's advantage, as he sees more Mischiefs, so he can curb more Passions; and by this means has a prudence to endure his Misfortunes with the less complaining.

Let all then be thus prudent, not to search further into Misery than necessity requires, nor endear Cares with Thoughtfulness. There is no wise Pilot that will enter a tempestuous Sea when he may avoid it; nor shoot a dangerous Gulf, when there is another way to pass securely.

Cast off Misery behind you, is the best way to lose Thoughtfulness, like Bird-lime, makes it but stick the closer to you: Forgetfulness then is the surer way to shake it from you.

#### SECT. XIV. *Of Bearing Losses.*

Many Men are over-concerned, and often-times mainly dejected for the loss of Temporal things, when they are regardless of the hazard they run in losing those more transcendently valuable.

We ought to consider on this account, that whatever we possess in this Life is but lent us; and if it be called back before we have a willingness to part with it, we should nevertheless so frame our Minds to an evenness of Temper as not to be disquieted.

If we scan things rightly, we have no reason at all to be sad for the worldly Goods that we lose; for what is it we can lose; that we can properly call ours: Riches, we are informed, *Make themselves Wings*;

and if so, no wonder that they often fly from us, notwithstanding our best precaution.

In the rectitude of Reason no Man can be said to lose at all; for if one lent me a Jewel to wear for time, can it be said it is mine, because I use it? when it is required again, shall I say I have lost it? no sure, for it is but justly returned to the proper owner.

It would be Injustice in us (though we are pleased with the borrowed things of this Life) when the wise Disposer of all things calls for them out of our hands to be grieved or angry at it, seeing he takes nothing from us but what is his own; for he pleads an unjust Title against Heaven, that repines at what the God of Heaven re-assumes.

It would be well, if we consider, that whatever we have, might have been given to another, before we ever enjoyed any part of it, had Providence pleased; for let Men vainly pretend what Title they will, yet for all that we are assured, *The Earth is the Lord's, and the Fulness thereof*; and when they and their Generations fail, it shall remain to others, that neither they nor their Children know.

Is it not unreasonable in Man, if Providence afford them all their Life long, not only Food but Feasting not for use, but ornament; not for necessity, but pleasure, if at last it should be withdrawn, that thereupon they grow peevish and melancholy, that is all one, as if they should grow passionate with Man who has allowed them the benefit of a Light, and a dark Night the greatest part of the way *gratis*, because he will not conduct him quite to his Door.

He that hath abundance rides, as if it may be said through the World on Horseback easily, but perhaps not so safely, as he that wants his Plenty, and does but walk on Foot; for he, besides his own frailty, subject to the dangers of those Stumblings his bearing makes, when he in a lower Fortune passes through the various adventures of Life, and not being spurred

pricking Penury, may take his ease in travelling  
he pleases.

In Losses it is prudence in us to have a double pro-  
spect, first to consider what our Loss is; and second-  
ly, what we have yet remaining in our Possession;  
and so, peradventure, in the Loss a Benefit may be  
found, and we may be rid with it of a troublesome  
anger or snare.

If we lose Wealth, we may do well to consider,  
there was a time perhaps when we were not possessed  
of it; and then examine our selves, if we lived not  
well without it; if we did, what cause have we to  
complain, seeing we were not bettered by it? for to  
be compitently is as much as a Man should reason-  
ably desire; and why may not we do so still, for all  
that is befallen us.

What a Man now loses, no doubt some other might  
lose before; what wonder is it if a Bird having Wings  
can fly, and as little a wonder 'tis to see Riches e-  
scape out of our hands, since they are voluble; let us  
comfort our selves then in this, that we found them  
where another lost them, and now we have lost them,  
another has found them.

In most things of this nature it is the Opinion of  
the Loss more than the Loss that vexes.

If even our main support were gone, we should ra-  
ther wonder, that in so many Storms it rode so long,  
with so uncertain a Cable as fickle Fortune to hold  
than that at last should break and fail us.

It was a worthy Answer, that *Scipio*, who had been  
wounded by the War, gave *Demetrius*, who asked him,  
how he could bear so vast a desolation, and utter loss of  
things? I, said he, have lost nothing, the Goods that were  
properly mine I still enjoy, and those are my Virtue, Pru-  
dence, and Justice; these are still with me, and are mat-  
ter permanent and immortal; as for the other, they were  
perishable, and therefore it is not a wonder that they should  
perish.

There is another Comfort yet to bear up our Spi-

rits against Losses, and that is to take care of what left ; for he that miscarries once, will, if he be at a wife, husband that the better.

If a Dye of Fortune has thrown us an unluck Chance, it is prudent to endeavour to be more wary in our play ; that which we have, should be made more precious to us, by the want of what is lost. If we have lost little, it becomes us to be thankful that our Misfortune was no greater, seeing that the remainder was as subject to take Wing as that which is gone already.

A Soldier that has a slight Wound in Battle, has certainly more cause to rejoyce that he was wounded no worse, than that he should be grieved that he was hurt at all.

Now, should we admit the Loss was all that we have, yet a Man has hope left still, and God's Providence to trust to, which, as in the case of Job, may raise him to a far greater Fortune ; and certainly it is as possible he may acquire the things that are lost, if not greater, as he gained them before he lost them.

These Considerations will lead a Man to a new Magazine, where he cannot deny but he may be supplied with Advantage. God will still govern, and such rest on him he will be a Friend at need, that has all to bestow on him at Pleasure ?

#### SECT. XV. Of PLEASURE, its Use and END.

PLeasure is a very desirable thing, and is very agreeable to Human Life, when it is us'd as properly is design'd and bounded with Moderation but lavish'd to Excess ; as *Demosthenes* well says *Lais, It makes Man buy Repentance, at too dear a Rate.*

Honest Recreation is the principal Intent of Nature, and the sole Object of Inclination ; for every thing that is good, is desirable ; and why is it so, because it affords a Satisfaction to him that has it.



and the only Reason why Being is preferable to not Being, is, because of the agreeable Perceptions we have in the first, which are impossible in the latter.

If Pleasure be innocently taken, as Providence first ordain'd it, for Use; and if we accept it as it was first provided for us, we take it without a Sting; but when in the Measure or the Manner, we exceed, we pollute the pure Stream, or else, like Beasts over-eaten, we, by drinking too large Draughts, destroy ourselves if we bring it not up again.

'Tis honest Pleasure which is the last and farthest Meaning of every prudent and reasonable Action. Upon this score the Rustick toils, the Soldier fights, and all Hazards and Difficulties of Life are undertaken, and the more patiently born. Wealth, and Honour, and Power, as lofty as they seem, are but ministerial to Satisfaction: They are suppos'd to furnish a Man's Person, and fix him in a Place of Advantage: They feed his Appetite, and execute his Will, and make him valuable in his own Esteem, and that of his Neighbours.

'Tis Pleasure that reconciles us to Pain; for who would submit to the Nauseousness of a Medicine, or the Torture of a Surgeon, were it not for the satisfaction of recovering our Health, or preserving our Limbs.

To dispute the Goodness of Pleasure as God design'd, is to deny Experiment, and contradict Sensation; which is the highest Evidence a Man can have of Things of this World; nay, even a good Man is content with hard Usage at present, that he may take Pleasure in the other World; and, though now remote from him, the Thoughts of enjoying it in due time, makes him bear up against all Difficulties.

Moderate Pleasure is like bathing in a clear Fountain to take off the Parching of the Summers Sun; but he who plunges himself in Excess, is like one that wallows in a Puddle to engage himself in an

after-washing, that he may get his Filth and Defilement remov'd.

He that buys his Satisfaction at the Expence of Duty and Discretion, is sure to over-purchase it.

When Virtue is sacrific'd to Appetite, Repentance must follow; and that is an uneasie Passion. All warrantable Delights have an ill Farewel, and destroy those that are good in their own Nature.

The main Reason, why we have Restraints laid upon us to hinder a too eager Pursuit of Pleasure, because an unbounded Liberty wou'd undo us: For if we examine even Religion, we shall find very few Actions forbidden but such as are naturally prejudicial to Health, to Reason, and Society, directing us so to enjoy the present Good, that we may remember to give Account to God for the Use of them.

The general Division of Pleasure is into that of the Mind and that of the Body; and of these, the first is preferable, because from the Satisfaction of the Mind more exalted Pleasures are at Command: when Man thinks of a handsome Performance, or a Notion that pleases him, at his Leisure; this Entertainment is ready with little Warning or Expence.

A short Recollection this Way brings it on the Stage, and brightens the *Idea*, and makes it shine as fair as when it was first stamp'd upon the Memory: when as corporeal Pleasures are comparatively ignoble, because they seem founded on Want and Imperfection; so that there must be something of Uneasiness to introduce to make them welcome.

The Senses are some of them so mean, they scarce relish any thing but what is low and forc'd to be begg'd for: But rational Pleasures have a better Original; they spring from Noble Speculations or Generous Actions, from Enlargements of Knowledge, Instances of Virtue; or from something that argues Worth and Greatness in Improvement; and this is the Soul of Pleasure chiefly to be chosen.

To be pleas'd with Gaudiness in Habit, with Ginge

and false Ornament in Discourse, with Antick Manners and Postures, is a Sign that the Inclinations are trifling, and the Judgment vulgar and unpolish'd: For to be gain'd by every little pretending Entertainment, does but shew our Meanness, which by all possible Ways we must endeavour to shun and avoid.

The End of Pleasure rightly considered is to support the Offices of Life, to relieve the Fatigues of Business, to reward a regular Action, and encourage the Continuance of it.

Whenever we enter upon Pleasure, we shall do prudently before we proceed, to examine the Sequel: That be clear, the present Enjoyment will be Ease and Content; but to rush inconsiderately on, it must consequently end in Sadness; and that suits not with the Prudence we ought to be indu'd withal.

'Tis Folly of a bigger Bulk than ordinary, that makes a Man over-rate his Pleasure, and undervalue his Vexation. He is little better than a Beast, that will be catch'd in a Snare by his Appetite.

Let us rather be content to want that willingly, that we cannot enjoy without a future Distaste: And let every one take heed not to make bold with the Divine Establishment, nor riot in the Liberalities of Providence.

All Excess and Misapplications are Usurpations of Pleasure, and must expect an After-Reckoning. A Man will be sure to pay for them in Repentance or something worse.

#### SECT. XVI. Of VIRTUE that may be taught.

Virtue is that which cultivates the Soul of Man, and is the precious Balm that perfumes the Actions of his Life; and therefore in a Soil where it is not naturally found to spring up spontaneously, great Care ought to be taken in the planting it.

Men indeed fondly deliberate and dispute variously concerning Virtue, whether Prudence and Justice,

and to order a Man's Life aright, may be taught. They may as well dispute in another Sense, how Artificers, being once unskill'd in their Arts, were ever capable to acquire such Knowledge as daily Experience shews us they have attain'd to.

If Arts and Mysteries then can be brought to such Perfection, that Men had naturally been ignorant of, had not they learn'd them; he must be weak, who concludes the Skill of ordering ones Life well (for the sake of which are all the rest) is not to be taught, but to proceed of its own accord without Reason and without Art: For by this Way they foolishly labour to make it a Thing that does not exist; because, if by its being learn'd it is produc'd, he that goes about to hinder its being so, destroys it.

*Diogenes* was so far from their Opinion that opposed the teaching of Virtue, that seeing a young Man unmannerly, and voracious at his Meals, he pass'd him by, but gave his Tutour a sound Box on the Ear, because, being under his Charge, he had not more virtuously educated him.

We daily see a plain Demonstration of the Effect of Virtues in Children who are virtuously and religiously educated: They as far exceed others that are loosely left at their Liberty, in their modest and comely Behaviour; as a grave Divine does a boisterous Clown; though doubtless the other Children by Nature (at least some of them) if that wou'd have done it, might have had their Lot to have been as virtuous as those, who have been taught to tread in Virtue's Paths.

When one ask'd *Aristippus*, If he was every where; to convince him, he reply'd, Then I throw away the Ears of Watermen, that I very often employ, if I am every where. So it may be said, that the Salary given to a Tutour or Schoolmaster, is thrown away and lost, if none are the better for their Discipline and Instruction, tho' doubtless they are in great abundance if they be virtuously educated.

There



There is a forming of Manners as well as of Shapes of Body. The *Lacedæmonian*, when he was ask'd, What good he did to those he instructed? Answer'd, I make good and honest things pleasant to Children.

He that denies Virtue may be taught, shews himself has little, but groundless Opinion and Conceitedness; and will prove as insignificant as the Philosopher did to *Hannibal*; who being unpractis'd in Arms himself, would needs be shewing his Parts in reading a Lecture of warlike Discipline to the greatest and most experienc'd Captain on Earth.

He that says the Art of Physick may be proper for a Tumour or a Boil, and not for a Pleurisie, or Feaver, or any other dangerous Distempers; what differs he from him that allows Schools and Discipline are proper for little things, but not for the teaching of Virtue, which is the main and most substantial thing they aim at?

The *Scythians*, as *Herodotus* tells us, put out the Eyes of their Servants for no less and trivial a Matter than that they should be more tractable in ordering their Milk: And if this was accounted foolish and barbarous, how much more must he be accounted so, who putting in Reason, as an Eye, to serve only inferiour and ministering Arts, and takes it away from Virtues as altogether unserviceable.

It is held as a singular Wisdom in the *Lacedæmonians*, that they took great Care to instil into their Youth the Principles of Virtue and good Manners, by an early and sober Education; that so by the constant Succession of prudent and valiant Men, they might the better provide for the Honour and Security of their State, and lay in the Minds of every one a solid Foundation of Goodness; as Love, Prudence, Friendship, Knowledge, Temperance, Tranquility, Courage, and Resolution; and to learn this, they were plac'd with grave Men.

When *Iphicrates*, the General was ask'd by *Callias*, whether he was an Archer, Targetier, a Trooper,

or a Soldier? he discreetly answer'd, *I am none of these but one that commandeth them*; thereby signifying he had more Skill than any of them, who was able to govern all of them.

Would it not be very ridiculous to say Shooting, Horsemanship, and the like, might indeed be taught, but the Skill of Commanding and Leading an Army came as it chanc'd, one knew not how? So much more ridiculous would he be, who shou'd say, Prudence only cannot be taught, nor Virtue inculcated into the Mind without which all the other Arts are useless and unprofitable, forasmuch as these are the governing Powers, ranking all in due Place and Order.

When a Fortune-teller in *Athens* propos'd to tell the Senators their Fortunes by Physiognomy, he pronounc'd *Socrates*, who was of a sower Countenance to be a wicked, treacherous and unfaithful Person. And he appearing in all his Actions the contrary, some laugh'd at the Mistake; but *Socrates* took them up short, replying, *By Nature I might have been all these, had not Philosophy new moulded me and guided me in the Ways of Virtue, to prevent all such Evils.*

We find it apparent, that evil Discourse often corrupts Mens Manners, and as it were insensibly draws them aside to put what they have heard in Practice, when good Discourse puts wicked Men to the Blush and frequently shames them from their Vices; And therefore a Man's Mind is not so much sway'd by the Dictates of Nature, as by the more powerful Impressions of Reason and Argument.

To learn Virtue then, the ready Way is, to follow the sound Advice of those that are virtuous, and then we can never stumble on Vice.

SECT. XVII. Of COURTESIE and REQUITAL  
of KINDNESSES.

Courtesie is that which sets a Man above his Equals, and gains him Love and Friendship. It stifles Malice and enfeebles Envy, that it has not strength to throw the intended Darts of Revenge to hurt him.

He that is courteous and beneficial is very powerful; for he seizes on a Man, takes him from himself, and in one and the same Act, by doing good, makes him a Vassal, and himself a King.

Courtesie on a Disposition that hath worth, makes War, and takes the Mind Prisoner; and, 'till the Ransom be paid by the like Return, 'tis kept in Fetters, and constrain'd to love, to be ready, and to serve as the Victor shall desire it.

He that hath fully acquitted himself of a Benefit, is term'd to be freed out of Prison, or a Man clear'd from all Incumbrances.

Courtesies to noble Minds are the strongest and most extream Extortions that may be found.

Favours thus imparted by a courteous Hand, are not so much Gifts as Purchases, that buy the Receiver out of his own Liberty.

Violence and Compulsion are not half so dangerous as Courtesies and Benefits; for they openly besiege us, and give time to prepare for our Defence, collect our Force, and re-fortifie, nay, often befriend us, and raise our Courage higher than their highest Brands, when Courtesie undermines us by obliging Stratagems; and if we are Enemies, compels us to throw down our Weapons, and take up those of Love.

Alexander in this manner prov'd himself a more able Physician for Calumny by his Bounty, than all the Grey-headed Philosophers by their grave Prescriptions and Advices.

Courtesie makes an Enemy a Subject, and a Subject

ject a Son; and a Crown is safer kept by Bene than Arms, inasmuch as the golden Sword can reach and command farther than that of the sharpest Steel. And when Clamour is at the highest, it will quickly silence the barking Tongue.

There is nothing so much contributes to the Greatness and Tranquility of a Prince, as by his Bounty and Courtesie to make himself Friends at his Pleasure.

By this means a Prince is found prudent to please the Royal Merchant: For by putting no Condition in his Bargain, he is dealt with the same way, and for a petty Benefit, he often gets an inestimable Friend to serve him at his Need.

Benefits that bind up our Bodies, carry our Minds away with them infallibly to be at the Devotion of the Giver.

A Man of a generous Spirit had need take care indeed how he has too many Favours of Courtesie heap'd on him; because it will make him restless, till he finds some way of Requital.

If a wise Man ever affects Injustice (which is not his Province) he can take no better way to assign it than in doing Courtesies and receiving no Retaliation.

What a glorious Height must a Man fly, who like (though in an inferiour Degree) Omnipotence, can bind all to himself, and yet be ty'd to none: But indeed it is for the Divine Power to act alone, without a Rival.

It was Heroical in *Alexander Severus* the Emperor to chide those he had done nothing for, for not putting them in mind of it; demanding of them, *If they still thought it fit to disparage him, by suffering him to continue in their Debt; or that they should have Cause to complain of him when he was gone?*

It is no small (but even a transcendent) Happiness to be able to do Good to all.

It is certainly a very great Unhappiness to an exalted Mind wholly to depend on others. Courtesies, and the



next to it is to receive their Bounties beyond a power of Requital. Many Favours heap'd on a Man Courtesie, are as Grain cast into a fertile Soil, which renders it sterile by being compell'd to yield so large an Increase.

Gifts are the greatest Usury, because a two-fold distribution (where they are freely and generously given) is an urg'd Effect that a noble Nature prompts to.

If the generous-minded Man rightly weighs it in the Balance of a noble Temper, he shall assuredly find, he pays not so much for any thing, as he does in retributing for what is given him.

It would be no inconsiderable Trouble to me to receive Favours or Courtesies. I am not capable of constituting; but if it so unhappily fall out, to supply that Defect and obliterate the Shame of Indigency, I must and will ever have a ready Mind to do it, though my Hands be short.

As I think there are many Men will not have all the Favours they may have, but decline them as much as Civility will permit; so I am prompted to imagine few can retaliate all they do receive.

Certain it is, there are none in greater or lesser Degree, but at some time or other must be beholding to the Courtesies of others, and receive Benefits from each other, since God has made none so absolute, as to depend upon himself, but to require assistance.

The whole stately Fabrick of the Universe, so excellently adorned as we behold it in its Magnificence, no more (and so we shall find, if we seriously reflect on it) than a frame of united Parts, all the stones are gradually cemented, and there is not one that subsists alone of it self, without the help and support of another.

Mutual assistance is the Life of Human Society, and without doing good Offices one for another, is an evident sign, that Charity, the great establisher of virtuous Actions is on the Wing to leave us.

SECT.

## SECT. XVIII. Of PEACE and HEALTH.

**P**EACE is doubtless a happiness to Men, beyond their full apprehension of it; for were they capable to set a right estimation on it, it would produce the impyrean Heaven of this lower World, where are comprehended all the several Constellations that produce a beauteous Chorus and Harmony, truly wishing.

As Health is the most comfortable blessing to the Body, so is Peace the blessing of the Mind.

What estimate can we make of Honour, Wealth or Wit, when want of Health shall ravish from all that is delightful in them: And what are all the embellishings and embroideries of Fortune to a Man when for want of Peace he has a War within himself, that tears away their Delights and Glories from him?

Where but Health is wanting, the richest and most delicious Wines prove insipid: Gaudy Attire loses their softness with him that is uneasy; and Silver and Gold not only their lustre, but also their alluring Charms, where the frame of the Body is put out of order.

As the Sense of feeling is the Ground of all the rest, and active Life doth cease when that is lost, so is Health the foundation of Felicity, and the want of it's Joy's Privation; yet is it Peace that gives them taste and relish, and yields the sweet enjoyment of all that can be produced.

Peace is a Jewel, that whoever wears always about him, shall be free from the mischiefs and disorders of Life; that like Witchcraft, that infascinate the rash and violent; and to set a higher value on it, it is said in the Divine sense to pass all understanding.

Peace is the cement between the Soul and the Deity, between Earth and Heaven: It leads us pleasantly up the milky Way, and ushers us with harmony

the presence of Divinity, where all our Rarities  
heaped, and strew'd around us.

What have we good and valuable, but what must  
properly ascribed to the produce of Peace? The  
improvement of Friends, the improvement of Arts,  
the sweetness of Nature's Delicacies, the flourishing  
Fruits and Flowers, the welfare of States and  
Kingdoms, and even all those pleasing Contentments  
that stream themselves out of all Heroick Virtues, are  
every one brought in and enthroned by Peace.

Though the Drum and Trumpet sound Astonish-  
ment and Terror in War, yet they are soften'd, and  
their harshness taken off by the sweetness of Peace,  
and their sounds are changed into Mirth and Jollitry.

A Man knows not what he parts withal, when he  
suddenly shakes Peace from his Arms; for if it be  
highly valued, there ought to be no care or indul-  
gence thought too much to nurse and cherish it; for  
with it he buys off all the open force and sly designs  
of Malice, and entitles himself to all the Good that  
ever was intended for him; for to him that has no  
enemies, the whole Palace of the World stands open.

Peace makes the World a Paradise, whilst on the  
other hand Contention and Strife, like Sin, turn all  
her pleasant places to Wildernesses, and make Man's  
conversation, that should be peaceable, mild, gentle,  
and easie, to be amongst ravenous Beasts of Prey.

In the turbulency of War, the Earth brings forth  
no Fruit; but under the calmness of Peace, Culture  
opens all her rich Store, and causes her to distribute  
her Bounties with a liberal hand, scattering her weal-  
thy Prizes in the way of the Industrious, and feed-  
ing the indigent with a surprising Plenty.

Peace well understood, is a Blessing that cannot  
be too much valued: Those that continually keep  
it sacred and inviolable, have a Bird of Paradise in  
their Bosom. *Euripides* was so great an admirer of  
Peace, that he names it as it were with Rapture,  
whose Lines may be thus Englished,

*Hale,*

*Hail, lovely Peace, thou spring of Wealth,  
 Heaven's fairest Issue, this World's health:  
 O! how my Soul does court thy sight,  
 More precious than the Morning light:  
 Let never blacker day appear,  
 But shine and dwell for ever here:  
 Let shouts of Joy to thee resound,  
 Whilst Songs and Dances walk the round,  
 At Feasts of Friends with Garlands crown'd.*

Peace, even upon Earth, is the Emblem of Heaven, where all is Peace, Joy and Love; when Angel proclaim'd a Blessing to Mankind, it ran the dialect of *Peace and Good-will*, &c. which is highest exaltation of Felicity in this lower World.

*In Peace and Joy then let us triumph still,  
 And with such Mirth we snarling Discord kill.  
 How happy are they where all Wars do cease,  
 Crown'd with the Blessings of a lasting Peace!*

To conclude this Section, Peace is the sweet-pole of Body and Mind; he that possesses it is rich in himself; for it affords more true Content and satisfaction than the Mines of *India*; none can be happy with it, nor can any properly be said to truly happy without it.

Let us then study to live peaceably with all Men, and then we may be said truly to live the Life of Angels.

#### SECT. XIX. Of GIFTS, and their Power over MEN

**G**ifts, given with an honest Intention, are like the Magnet to the Needle; they draw the Affections of those that receive the Benefits, to the service of the Donor; for a liberal Bounty carries with it such a prevalence, that it ever makes Love and Gratitude grow in the Heart, and blossom in the Tongue of honest-minded Men.



The Ancients so well resented it, that they compared a Man who received Favours without any return of Gratitude, to a Horse that received Proffer at his Master's hand, and then galloped away for fear of doing service for it.

Certainly there is a greater force in Gifts than commonly Men imagine there is, for they conquer both the wise and the foolish, if they be well timed, and suited to the several Humours of Men. It was said of Philip, King of Macedon, *That his Gold, and not Iron subdued all Greece.*

We find in our Days, that he who hath business of moment to compass, and spares his hand in presenting Angles without a Bait, and oftentimes renders him he would have his Friend, his Enemy; for a kindness unrewarded frequently turns into neglect, if we slighted not only the Man but the Matter.

I must nevertheless grant, that in the administrations of Justice, where Men, like Gods, ought uninterruptedly to adorn their high Tribunals, where the Publick is concerned, and Men (besides Conscience) are strictly bound up, by the solemnities of an Oath, 'tis a Sin to accept, and doubtless no Virtue is tempt by an Offer, since it may bias or corrupt the Man to do Injury to another.

A Gift has that force in it, that once received, it gently bows the Mind, many times from its own Intention, and even from the Grounds of Right and Justice, as I might cite many modern Examples; but not being very suitable to my purpose, as matters stand, I wave them, and only say, it is not fit a corrupt Man should ever come to know the power Gifts carry over the Minds of Men.

Gifts have that force in them, that they bring a stranger into Affinity, an Enemy into a Friendship; they are Charms upon the Disposition, and like the blandishments of Solomon's strange Woman, they kiss Men into kindneses they intend not.

A Gift, for the most part prospers where e'er it turns;

turns; it blunts the sharp pointed Sword, and breaks the brazen Wall.

A Liberal Gift makes room for a Man almost anywhere; it throws open well barred Doors. *Joseph* descending in a golden Shower, soon enter'd *Acbrisan* Brazen Tower, and brought the beautiful *Dana* to his wish'd Enjoyment; 'tis the *Absolom* that steals away the Hearts of the People: Before Favours receiv'd they only seem to speak Affection and regard, but afterwards Gratitude and Acknowledgment.

It is not prudent to be constant in Gifts at set fixed times, for Custom, as in other things, so even in this, does usually pass into a Law; expectation will diminish the value of a Free-will-Offering, that it quickly becomes (especially in the esteem of the vulgar) as an obliged Sacrifice.

It is best when we give, so to do it as it may not be wanting, to shew either Love, Respect, or grateful Acknowledgment of some Favours already received, or such as a grateful Receiver may in probability make a return of.

It is to be considered, that lavish Profuseness the way is many times hurtful, as being looked on as Prodigality or Indiscretion, and consequently not much to be commended as those that take the fancy and square with the present occasion. *Artaxerxes* receiving a Bottle of foul Water when he was extremely thirsty, protested, *He never drank of a pleasanter Wine in his Life-time*, and would not suffer the Peasant who brought it to depart, till he had lifted him from his Poverty to great Riches.

By this we see a noble Heart wears Fetters, when he is beholden; and sometimes rather than he will be overcome in Gratitude, will wean himself to lessening his Estate, as chusing rather to be less, than behind hand to requite a benefit.

Among the Ancient Romans it was observable, that Donations of Estates between married Couples were

bidden, unless to purchase Honour withal, and perhaps because they would have Love flow in pure a Channel, and so natural betwixt the married ones, as nothing of Art should intervene, that we might have no other Ground, but Love and sincere Liking: otherwise between remoter Relations, they were allowed as the cement of Affection and Friendship.

As for mendicatory or fishing Presents, every one may discern they are given with no generous Intendment, but are like Lines cast into the Water, baited with a small Fry, in hopes to take a Fish of a great Growth, and so they become disdainful to a generous Mind: This way is only begging without the compass of a Statute, which though it be more safe, scarce held Ingenious, as being no other than a down-right craving of Alms.

A Man may give virtuously for Love, Merit, or gratitude; for Honour, to engage a reasonable Favour, or to prevent a threatening Storm; but it is against all lawful Rule that he does it to betray, to procure Injustice, or to make a Gain, by begging a greater with a less; for tho' the pretence may be Love and Respect, the aim is Interest and Lucre.

If a Gift is intended as a Bribe, which is both uncharitable and unlawful, because it always implies Injury to one body or other, either by circumventing or preventing Justice. It seldom or never has equality, but when two Knaves meet to cozen a third Party, which both of them have cause to commend honestest than themselves.

To conclude then, always give with an honest Intention, let the Design be honourable, and the Event will not fail to be answerable.

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## SECT. XX. Of a Generous Disposition.

A Generous Disposition in some cases may be said to be hurtful and ruinous to the Party that owns it;

it; for there are some so free and noble, that, as a Tree of ripe Fruit, by degrees they drop away that loads their Boughs of Plenty. *Diogenes* upbraided *Plato* for this kind of Exuberance, who asking him for a Glass of Wine, he gave him a Runlet, where he said, *I demanded of you how many two and two are, and you have answered me twenty.*

Those that strive in Generosity, strive to outdo their Friends demands, and would give, as if they were Gods, whose eternal springs of Plenty can be exhausted; are so vain as not to look much at the Merits of others to whom they give, as at their own Abilities, to please and satisfy themselves in their Liberalities, even to the sinking their own virtues: Thus did *Alexander*, for when he had warred as if he had coveted all, he gave it away so profusely, as if he had cared for nothing; so that one would be apt to conclude he did not conquer for himself, but for his Friends; and that he took only that he might have wherewith to give.

Some Men have been affected with this Itch, their Bounty falling like Rain, and fertilizing all under them, the Vulgar in some sort might, as it were, erect Altars to them as Gods, and give them very Praises, that are owing to the largest Benefactors; and this *Horace* seems to take notice of, when he says,

*Vivit extento Proculeius ævo, &c.*

*The noble Love to Brothers shew'd,  
By Proculeius shall sound loud;  
In Fame's shrill Trump, there mount so high,  
That it shall Ages live and never die.*

It may be granted, that Benefits of this kind placed upon others in ones Life-time, may prove many Trophies to preserve a Man's Memory after he is dead; yet for all that he may live to be laugh'd at, if he gives away all, and leaves himself poor in his declining Days, for then unwelcome Want



him, and the goodness of his Disposition ; for being easie to Good, he will be prone to do so much more to Ill, when he is prest to it.

Every Man one meets may be made an object of Charity or Bounty, yet they are but a very small number that will enable us to maintain wherewithal continue them.

Should the Sea be always flowing out, and have no recruit from Rivers, or the Skies, it would in the end want Waves to shelter its own Inhabitants.

To spend like a Prince, and receive like a private man, is to be like a Pool whose Waste lets out more than his Spring supplies, which will soon be shallow, and not totally exhausted.

A Man thus generously disposed, is sometimes troublesome to his reserved Friends ; for he that would be entire to himself, cannot well converse with him, without being fettered with some kind-nesses, so he loses his Freedom, which is the Felicity and Glory of his Life ; for every extraordinary kindness a Man receives, is look'd on as a help to pinion him.

All wise Men have look'd on it as more worthy to deserve a Bounty than to receive it on such Terms ; and to keep discreetly, than to be lavish, and so want all things, but a vain and empty Applause.

It is Discretion indeed in a Man to serve others, and not injure himself ; that so he might be the more helpful to others.

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## SECT. XXI. Of DISCONTENTS.

Discontent is the Scourge of Felicity, that imbitters all the Sweetness of Life : It makes those Pleasures that shou'd unbend and slacken the Nerves of Toil and Labour, like *Tantalus's* Apples and the Water of *Lethe* to us, bobbing at our Noses, and bubbling at our Chins, but still retiring out of our Power when we would enjoy them.

The

The discontented Person may be compar'd to a Watch over wound; by which means being wretched out of tune, it goes false.

Discontent, like a Mist, soils the Burnish of a ver'd Life, casts the Soul into the Shades, and fills it more with the Consideration of Unhappiness than with Thought of Remedy: Nay, it is so busied in Mischief, that there is no time nor room left for Ways that shou'd give Release: It dislocates the whole Man, and sends him with Beasts to unknown Desarts, who was by Nature made a sociable Creature.

Discontent is the Disorderer both of Mind and Body, disjointing and putting them out of Frame once; but above all, those Discontents sting deep that may not with safety be communicated: for the Soul pines away, and starves for want of Counsel to console it.

Conceal'd Sorrows may aptly be compar'd to Vapours inclos'd in the Bowels of the Earth, which occasion convulsive Earthquakes, shaking by the Violence the ponderous Globe, as if it were troubled with an Ague Fit.

It is a miserable State where a Man is constrained to keep his Miseries, and dare not reveal them; Sorrows entertain'd and smother'd, do collect and habituate: so that all good Disposition gives way to a harsh Morosity. Vexations when they prevail low upon the Mind, are froward even to the calmest Soul; and from a courteous Affability, turn it into Spleen and Peevishness.

To avoid this great Misfortune of Life, strive against Discontent all you can: When it intrudes to you, thrust it out again, and by no means indulge it till it brings forth a Viperous Brood in your Breasts to feed on your Heart, and drink up your vital Spirits: If Diversions will not enable you to overcome this Monster, *Lift up your Eyes and Heart to the Heavens from whence assur'd Help may come.*

If Discontent arise from worldly Losses and Disappointments, consider how the wise Men of all Ages have contemn'd and despis'd them as not worth the taking a few Moments Rest for them. Remember *Scythes* and *Democritus*, who in the Lowness of a worldly Condition, laugh'd and were as merry as Princes on their Thrones.

If from Sins or conscious Guilt, apply your self religiously to Religious Duties, and the Hand that wounded you will send a Cure. When *Telephus* was wounded by *Achilles's* Spear, he cur'd himself by applying the Rust of it to the Wound that was before thought mortal.

It is better to use proper Means sooner than later, lest deep Sorrows sink you to the Grave ere you can encumber your self of them: For, as *Ovid* well

*Untold Grievs choak, cinder the Heart, and by  
Restraint their burning Forces multiply.*

It is good in this Case to have a trusty Friend, to whom we may unbosom our Discontent, and receive the Balm of good Advice into the Wound: Nay, a way divides the Stream and weakens the Torment of Grief, making it less rapid.

Labour and Exercise well tim'd, are proper Remedies to remove Discontent; for when the Mind and Body are exercis'd that way, the Faculties are so intent upon the sad Objects, and so by degrees they be wean'd from those perplexing Ideas, that Grief and Solitude set before it.

As Water continually dropping on a Flint wears it, so Discontents indulg'd, waste and wear the Spirit of Man. *Heraclitus* wou'd be senselessly sleeping on every sad Accident, though it concern'd him not, till he grew blind, and then too late he had leisure to repent of his Folly.

To conclude there is no Sorrows except those our selves require, but are hurtful and unprofitable; but

those Sorrows always bring Joy in the End, to bring them out of our Remembrance, and recompence our Tears.

### SECT. XXII. Of INJURY.

**I**Njury is to be avoided among all Civil Societies. Even the Heathens avoided it as the worst Crimes. It is the Bane of Friendship and all mutual Engagements.

This Injury is properly the doing of Injustice to a Man that is unwilling to receive it; and it may well bear by charging falsely as detracting unduly.

He that charges a Man of Evil he is ignorant and puts stolen Goods upon him, stealing away what is honestly his, has but very little Excuse if any at all, for the Injury he doth; only in the first he begins with the Murther, and ends with the Theft; the latter he begins with Theft, and ends with Murther; one bites before he barks, and the other barks and bites afterwards.

'Tis most certain that all the Mischief in the World proceeds either from the acting or the apprehending of Wrong from Men originally unjust or originally suspicious: For were Right and Justice preserved exactly, the Earth would be all as Paradise, and the Life of Men now wou'd be like that of Primitive Innocency; Felicity wou'd still vouchsafe to dwell with us, that like *Astraea*, is fled to Heaven.

Were Injuries laid aside, how many Journeys, how many Attendances, how much Treasure might be sav'd, no crowded Throngs need fill the Law Courts, no need of arm'd Justice to secure our Rights and Properties.

It cannot be deny'd, but that every Injury is a petty War, and a Breach at least of two of God's Commandments, *viz.* Killing and Stealing; and though it may seem to prosper a little while, till the Wheel of God's Providence circles it's round, yet unde



it is very short liv'd, and carries an Infection  
it that does taint the Spirits and confound the  
sles; and it is one of God's peculiar Attributes,  
he is the Avenger of Wrong.

To eschew Evil and do Good, is but one conjun-  
Precept. We find the Priest and Levite were  
sur'd, though they did the Man that fell among  
Reves no Injury, because they pass'd by and did  
no good in his wounded Condition; nay, even  
charitableness, where it is in our power to be  
erwise, is an Injury.

ome Callings we find are such, that it is very  
cult to be just and hold them, though Man by all  
Laws of Creation, Policy and Religion, is ty'd up  
his own fair Industry to live on what is justly  
and then he hath a Promise of Blessing with it:  
he who does the contrary, may perhaps flourish  
a while; but Mischiefwaits on his Steps to wither  
decay his Fortune 'ere he is aware of it.

ury among the antient *Romans* was so detestable,  
their Virtue was above it, even in their greatest  
ergencies: For when King *Pyrrhus* press'd even to  
Gates of *Rome*, and his Physician offer'd to poi-  
him to gratifie them, they sent the perfidious  
bound to his Lord, with an Account of his Per-  
snelness.

hen *Cn. Domitius* the Tribune intended to cite  
*Scaurus* before the Publick Tribunal, he cropt  
the Ears of a Servant of that Prince, and seal'd up  
lips, and so sent him to him for offering to dis-  
so much of his Secrets as would condemn him.  
though Religion is pure and peaceable, yet  
ing and Injury much scandalize it in the Professors

ury is the Fuel of War; and by doing it, we help  
Adversary. and war against our selves; we engage  
in his Party, and by our Injustice disadvantage  
own Cause.

We may not do Injury that Good may come it. Justice needs not Injury to procure it Victory and this indeed by just and gallant Persons has been disdain'd and abhorr'd, however plausible practicable it may seem to some in our Days.

He that can allow himself to do Injury, makes Favours to be suspected as Snares: He is so far from being a propitious Star, that the Malevolence destructive presaging Comet harbours in him.

That Man is far from doing any good that is principled to forbear an Injury; but he is at Opponents Threshold that can dispense with it.

He very much deceives himself that thinks to favour either with God or Man by the Formalities Exterious of Religion, if he gives a loose Rein to Injury, seeing he is an Enemy to both, in dishonouring the former and hurting the latter.

Of the two, my Opinion holds with *Socrates*, rather to suffer Wrong than to do it to another: For be not a good Man that suffers it, but he must needs be a bad that offers it.

### SECT. XXIII. Of CONFIDENCE.

**A**S Confidence is not to be found in a noble Nature, relating in the least to favour of Pride or Arrogancy; so Humility is a Stranger to a base unworthy Mind.

Confidence, as it is oppos'd to Modesty, and distinguished from decent Assurance, proceeds from a false Opinion, occasion'd by Flattery or Ignorance, and is mostly hurtful to him that wears it about him.

When a Man over-rates himself by the Knowledge of others, or his own Folly, he is presently for to work with his Privileges, and takes care on every slight Occasion to do Injustice to his own Merit.

Confidence is an Extravagance that makes a Man over-forward in Business, assuming in Conversation to be above himself, and ever rash, sudden and pe-

in his Answers, and afraid of nothing so much  
to seem within the Possibility of a Mistake.

It sometimes indeed happens, that People, who are  
misth'd with so much Wit as to know they are good  
little, set up notwithstanding for Men of Suffici-  
ency. They are for trying if they can serve a turn  
on the Weakness of the Company, though they  
seldomly succeed any long time.

A Confident Fellow must first put a Cheat upon  
himself before he can expect to do any good with o-  
ther People; for he that is not conceited in his Mind,  
never like to make a Coxcomb worth whistling  
at: But when the Mind is well tinctur'd with  
conceit of himself, then is he Proof against all the  
oppositions of Sense and Difficulty.

A kind Imagination makes a confident Man carry  
gour and Enterprize in the Air of his Motion; and  
the Opinion he has of himself may easily be read in  
his Countenance.

Confidence stamps Value and Significancy on the  
face of a Man, to let People know how much he is  
worth; either to the Ignorant or Prudent;  
but with the latter he is of little or no Value, how-  
ever he may enhance himself to the former, who  
are frequently so deceiv'd by the Disguise he puts  
on, that they never examine him thoroughly, but  
leave him upon Content.

I do not hold that a Man is bound to look dejected  
and wear a drooping Countenance, for fear of Impu-  
tation; for sometimes a Consciousness of Worth, a  
nobleness and Elevation of Mind, together with  
firmness of Constitution, gives Lustre and Dignity  
to the Aspect, and as it were causes the Soul to shine  
through the Body.

Contrary to this, a confident Man presses forward  
on every light Appearance of Advantage, conclud-  
ing nothing is above his Management or his Merit:  
he is not easily discourag'd by the Greatness of the  
attempt, or the Frequency of Miscarriage.

Confidence is ever ready to rally after a total feat, and grows but the more troublesome upon nial; and where plain Force is too weak, he many times prevails by Dint of Impudence.

Confidence many times storms weak People, especially out of their Reason and Inclinations, and plunges them into such a Compliance, that they are forc'd to yield in their own Defence.

The Man of a steel'd Forehead is always magnetic in his Promises, and pretends no less than Infallibility in his Prescriptions: He loves to censure Cause, yet seldom talks under pretended Certainty and Demonstration.

Confidence carries with it many times this Advantage, that it makes the Party succeed against more Men of much larger Sufficiency, where the Competition is govern'd by a popular Choice.

Experience tells us, the Majority of Mankind seldom the wisest; and the Multitude are more swayed with Appearances than the things.

The Noise and glittering Parade of a Pretence calls upon popular Attention, and flashes upon Weakness at an irresistible rate, surprizing it's Imagination and subduing it's Judgment.

A confident Man seldom fails to gain mightily on the Vulgar; nay, sometimes wise Men are overborn and impos'd on this way, when they are taken at a Disadvantage.

Confidence enables a Man to flourish, rail, and turn Romance to Admiration; it makes Impertinence shine, Impossibilities seem credible, and seeming turns Poison into a safe Cordial.

A confident Man, when Matters come to a Point is never without some Sham or Jest to bring it off. *Mahomet* the Impostor drew out the People to see the Mountain come to him at his Call, but the stubborn Hill not moving a jot, he confidently brought himself off with this Jest, *That if the Mountain would come to Mahomet, Mahomet would go to the Mountain* and so he did.

Confidence



Confidence is not however without it's Mortification; for when a Man of Confidence happens among people of Judgment, he is look'd through very easily, and then the Discovery spreads apace; for Confidence is apt to expose it self to over-grasp Business, and to talk without thinking, and mostly to fail in the Decencies of Conversation.

When a confident Person is once out of Countenance, he makes but a very bad Figure on't; his Stand is out at blushing for want of Practice; and he acts modestly with so ill a Grace, that he is more ridiculous in the Habit of Virtue than that of Vice.

He is like an outlandish Show, most admir'd at the first Sight; he carries a Gloss, but has no Fineness in him, nor Substance that is valuable; and therefore, like an ill made Cloth, he deceives in the wearing.

A Man that acquires a Stock of Confidence, and relies on it to bear him out, is a very ridiculous Animal; for he is no other than the Jest of wise Men, the Idol of Fools, and commonly his Patent is enlarg'd for his Life-time, and always expires in Folly and Disgrace.

#### SECT. XXIV. Of CIVIL CONTRACT.

Civil Contract is a Part of Justice that depends upon the Laws of Man directly, and upon the Laws of God only by Consequence and indirect Reason, and from Civil Laws or private Agreements it is to take it's Estimate and Measures.

In making Contracts use not a Multiplicity of Words; for all the Business of a Bargain is summ'd up in a few Sentences; and he that speaks least, is ever held to mean fairest, as having fewer Opportunities to deceive.

Equivocate not either in a small or great Matter; that is, pretend not what is false, conceal not what is true; but let the Measure of your Affirmation or Denial

nial be the plain Meaning and Understanding of your Contractor; for in Bargaining you are not only avoid what is false, but that also which deceives.

In Price of Bargaining concerning uncertain Merchandise, buy and sell as you can without Violence or Injury done to your self or others; do by the Informant as you would do by the Crafty, and over-reach not, for Gain so gotten will not prosper, but be a Moth in your Estate.

To be just in the way of dealing, let your Price be according to that Measure of Goodness which is established in the Fame and common Accompts of the wisest and most merciful Men skill'd in that Manufacture and Commodity, and the Gain such as is allow'd without Scandal to Persons in all the same Circumstances.

Let not the Price be heighten'd by the Necessity or Unskilfulness of the Contractor; for the first is direct Uncharitableness to the Person and Injustice in the thing, and the other is Deceit and Oppression.

He that sells dearer by reason he sells not for ready Money, ought to increase his Price no higher than to make himself Recompence for the Loss, which according to the Rules of Trade he sustain'd by his Trusting according to common Computation, reckoning also the Hazard which ought to be prudently and charitably estimated.

A Generous-minded Man will not be prevail'd upon to raise his Price or Rents, in regard of any Accident, Advantage or Disadvantage of his Person. A Prince must be us'd conscionably as well as a common Person; and a Beggar be treated justly as well as a Prince, with this only difference, that to poor Persons the utmost Measure and Extent of Justice is unmerciful, which to a rich Person is innocent, because it is just, and he needs not your Mercy and Remission.

Let us not for our own Poverty become more oppressive and cruel in our Bargains; but quietly and modestly

modestly, diligently and patiently recommend our Estates to the Divine Providence, and follow it's Interest, leaving the Success to God; for this will certainly procure a Blessing and Recompence; and if it were not our Poverty, it will however take away the Evil of it, and then there is nothing in it that can trouble us.

We ought religiously to keep all Promises and Covenants, though made to our Disadvantage, notwithstanding afterwards we perceive they might have been better order'd.

Let not any precedent Act we have made, be alter'd by any after-Accident; nor any thing make us break our Promise, unless it be unlawful or impossible, that is, either out of our natural or out of our civil Power, your self being under the Power of another, or that it be intolerably inconvenient to your self, and of no Advantage to another; or that you have Leave express'd or reasonably presum'd.

We ought not in Conscience to take Wages or Fee for a Work or Business we are sensible is not in our Power to perform, or probably undertake, and in some sense profitably, and with Ease; or manage it with Advantage without declaring beforehand our Opinion of the Matter, that the Party at his Discretion may so far entertain or decline us.

By the dictates of Conscience we cannot (however some may pretend) appropriate to our private use, what God by his especial Mercy, or the Republick hath made Common, for such an Act is both against Justice and Charity. When the King of Naples inclosed the Gardens of Oenotria, where the best Mans of Calabria descended, that no Man might gather it without paying Tribute, God shewed his displeasure in causing it to cease till the Tax was taken off; and then it descended as before.

And when the Procurators of King Antigonus laid a Tribute on the Sick that came to drink the healing Waters of Edepsus, they immediately dried up;

which admonishes us of our Duty in such cases of Oppression.

Excellent is the Saying of St. Paul on this account 2 *Theff.* 4. 6, *Let no Man go beyond and defraud his Brother in any matter, because the Lord is the avenger of such.*

It is no new thing to tell you, that such as have oppressed or defrauded others, have themselves felt the ill consequences of their unjust Dealings; for this unclean Portion of Injustice has been as a Canker worm eating up all the other Encrease.

I have seen this kind of Injustice procure Beggary and a declining Estate, with an ill name, and curse of the injured Persons, or at least a Fool or Prodigal left as Heir, to waste and scatter abroad a plentiful ill-gotten Estate; and therefore it is a Vice that undoubtedly carries with it it's own Punishment, and therefore for self-preservation, sake to be avoided.

#### SECT. XXV. Of HAPPINESS or MISERY arising from a MAN'S SELF.

**I**T is a received Maxim, that Man's Happiness and Misery has it's rise and fountain from himself, and in a great measure he can be either as he pleases; for in the first degree it is found that Happiness consists not in Sovereignty, Power, or abundance of Riches, but in a due temper and composure of the Mind and it's Affections, and in directing or squaring our Actions according to right Reason; and Misery ballances against it in the contrary Scale.

Comparison indeed has a great sway in this matter, and can render Men Happy or Miserable, more than Reality; for again, what can be counted really miserable, if we cast it not into the ballance with something that hath more felicity in it.

If we perceived not, or rather imagined some happier than our selves, by acquiring great Riches, or climbing up the slippery Stairs of Honour, to perch



in a Precipice of Greatness, why should not we conclude our Station, whatever it is, as comfortable as the best.

It's too frequently the desire of many Men to be hankering after the greatest things, but to be far from enjoying the least, and so coveting what we neither have nor need, deprives us of the fruition of that good we are already possess'd of.

If we are so fond as to compare our Condition with those that are vaulting in the gay trim of Honour and Greatness, let us at the same time look on those that stand in an equal Rank with us, or are depressed beneath us, to see what a vast disproportion is in the number and then we shall never think our State the worse for Fortunes looking a squint upon us.

Comparison then makes all the difference; for were all the World monstrous Deformity, it would not be minded. How are they concerned for going Naked in those Countries where it is not customary to wear Cloaths, they blush not at the Indecency, nor are they much concerned who see them in that kind of State of Innocency, nor do they complain they are exposed to the Injuries of Weather; therefore it is past all peradventure, that our Eyes dazzled by gazing too stedfastly on those above us, is the Cause we are benighted in Misery, that otherwise would not have darken'd our Understandings.

If a Man covets nothing, but had rather beg of himself not to desire any thing, than of Fortune to bestow it, he stands above the power of Fortune to fling her Mantle of Disquiet over his Contentments, or any ways to cloud the Serenity of his Mind.

Whatsoever is not Pain or Sufferance may well be born without complaining, and nothing can be feared when we keep our Minds fixed and steady, for inward Tranquility does more than atone for that that most Men suppose a want of outward Felicity.

'Tis an unreasonable desire of shifting our Conditions, that give root and growth at first to those pet-

nicious Weeds, Envy and Ambition, that grow up to choak our Peace, and change our Happiness into Misery, rendring Man more wretched by far, than the liberal Constitution of his Nature hath allotted him; for it is very plain, that many never think they are in want, till they have discovered the abundance of others.

He that is not content in the Station that Providence has placed him, is in danger never to be contented in any state; for as he rises, his prompt desires will still push him to rise if possible above those that over-top him; and if he surmounts those Clouds, then the Clouds drop on his spreading Branches, and he will aspire to transcend them, or still be uneasie.

To be troubl'd or concern'd at the Prosperity of those above us, is a thought not worthy of a brave Soul; for what a degenerating is it from right reason, or rather Madness to pick our Sorrows out of their Joys, or our Joys, on the other hand, out of the Sorrows of those that are depressed by Fate or Fortune under the common level of Mankind. Why should any one have afflicted himself to be a Spectator of the fantastical Pride of *Nero*, when he journeyed with a thousand Chariots, and his Horses and Mules all shod with Silver; or rejoyce to see one labouring and sweating under his burthen, whilst his Toil will hardly supply his Wants.

Comparison made *Paris* fatal to *Troy*, and his Kindred in deciding the Jars between the Goddesses, in their contention about the Golden-Apple; for had it not been inscribed to the Fairest, he might have given it to whom he would with greater Safety: *Juno* and *Pallas* were contented with their Beauties till he declared for *Venus*; so whilst we see no Joys above our own, we in quiet count them Blessings.

If Defect in Fortune, or Deformity in Body happens to any, let us not rejoyce, because they are befallen others, or be sorry 'tis our own Portion: He is

impatient very much that refuses the general Lot which may happen to any.

We ought to account nothing Misery, but that which hurts us in our selves, not that which comes from another ; for it is in our Pleasure to avoid it if we will ; but rather let a Man examine, whether what he has in present enjoyment be not enough to solicitate him if he stays at home ; if it be, why should he then be so imprudent to suffer another's better Fortune to dash his Joys, by putting him out of conceit with his own.

In outward things let us look to those that are beneath us, that if we must build to our selves out of others, we may rather raise Content than Murmur ; but for accomplishment of Mind, let us ever fix on those above us, that out of an honest emulation we may reform and better our selves, by continual striving to imitate their Virtues.

If at any time Infelicity threatens to shake our Minds, to hinder the Incroachment of Discontent, there are two admirable Remedies to be applied, *viz.* diversion of Thoughts from the Infelicity, and an application of them to those things we know to be grateful and pleasant to the Mind, and so a continued scene of Felicity will be furnished for your Entertainment.

# SECT. XXVI. Of the DEFICIENCY of REASON.

SOME Men conclude their Reason is a sure Guide in all Affairs ; and so relying on the force of it, project more than the event, though they may easily be sensible such a Director is not a sufficient Surety to save one from the dishonour that attends on an unfortunate issue.

There are but few that are capable indeed of examining the Reasons of Circumstances, but every one judges by the Event.

There are but few things Reason can discover with  
so

so much certainty and ease as it can its own Insufficiency : This is an over-officious Truth, and is ever a Man's Heels ; so that if he looks about him, he must take notice of it whether he will or no ; and who so is ignorant of this Imperfection, has the greatest proof of it.

Though it may seem an odd undertaking, to give a Reason why a Man's Reason is not good, yet upon the least enquiry many Experiments are to be found that will keep up the Paradox, for we find it languish under Impotency, Immaturity and Age : It often drops or overshoots by the disproportion of distance or application, and run down by Fancy, Debauchery, or Interest.

To think too little upon things is to over-look Truth, and too long is too much a dozing Reason to perceive it.

He that views his own Handy-work just as it comes off the Anvil, is apt to pronounce too favourably of it ; and if he stays till it is cold, and the Model is decayed in his Memory, 'tis odds, but some of the finer Parts will escape him. A Perspective will shew us the nice places in Painting, but in Thinking and Morality it is not so easily fixed. Things are often mismark'd both in Contemplation and Life, for want of Application and Integrity, we are too lazy to find Truth, or too much interested to confess it.

In setting the value on the quality of an Object we either follow the Multitude who takes things on trust, judge at random, and dote upon Customs, the never so unreasonably begun, or otherwise governed by those who lead the fashion where the danger of Imitation is less, through the vanity and design of our Guides ; and upon this Basis, Opinion is erected, as it stands in opposition to reality.

Hence proceed, the Mistakes of Aversion and Choice, Miscalculations upon Merit, and Mismanagements of Pursuit ; and the worst is, Opinion or the common Sentiment deceives the more dangerously,



Reason it always deceives; it would be infallibly right, were it infallibly wrong; for then a Man might judge by Contradiction; but being counterfeited for the most part, it gives no Mark to discern the Impostor, but stamps Truth and Falshood with the same Impression.

The violent effect of a Disease often weakens Human Reason, and sometimes turns it to Idiotry, by boiling the temper of the Blood and Spirits, so consequently impairs the Judgment, and dulls the Senses that should give us Intelligence.

Interest or Inclination have a subtil Power in betraying Reason; a strong inclination or dislike is too apt to represent Matters in a different Light, and transpose their Moral Appearances.

A regard for Antiquity does not only hold many Mens Reasons in unreasonable Servitude, but the charms of Novelty have an equal ascendant over them, and it is a hard matter not to encline to one of these extreams.

There are few natural Principles, except those relating to Religion, against which there may not be plausible Objections laid down. Insomuch that they may be made to pass for false Conceptions either of Sense or Instruction.

We may plainly perceive, that the prejudices of Education have a great sway in our Reasonings; and that the Sentiments of Men discover the colour of their original Tinctures; and as there are some indelible Principles impregnable against Custom; so there are some Customs which Nature finds very difficult to deal withal, and Man has in many particulars his failings.

The poor are so fetter'd by their Poverty, that they may be easily taken by any for the most part that will pretend their Relief. The Rich are taken by their own Ambition, their Passion, their Appetite or Wantonness; and so Reason is blinded or swallow'd up in the Gulf of Desires so far, that it is no easie Matter

Matter in the Extream of either Fortune to have right Reason for the Balance of our Actions.

The Progress of Human Reason is like some lofty Tower founded in a Valley : We climb up high in hopes to see Wonders, and when we are at the Top our Prospect is never the better ; the Hills compassing, terminate our Sight, and we see after all our Pains, but larger Piles of Earth.

Reason cannot give a Man a true Knowledge of himself, and therefore it may be truly term'd deficient. There are Looking-glasses indeed for the Face but none for the Mind. However, let it be ever Man's Care to improve and carry Reason as high as may be to his Advantage by a serious Reflection on our selves.

When the External Image of a thing is gone. Let the Internal Faculties retain and correct it.

Measure the Strength of your Reason to your Power : Before you undertake any weighty Matter know your Activity, that you may engage ; fathom your Depth, and examine how far your Capacity may reach in all things ; for Prudence is not satisfied with Probabilities, but ought to be ever on sure ground.

Lay not too great a Stress upon Reason, lest your Confidence fail you, and you fall from the Clouds of Hope into a Bog of Despondency.

#### SECT. XXVII. Of REPUTATION and FAME.

**A**Mong the Blessings Fortune scatters in the World, some are in our own Possession, as Power, Wealth, Birth, Honour and Riches, and some in the Possession of others ; and amongst these, we make reckon Reputation and Fame.

Reputation and good Fame are of great Importance to us, as being the very Foundation of all civil Actions and glorious Undertakings.

Reputation is a Jewel highly to be valued, being got with difficulty and lost easily, and once lost, hardly ever to be retriev'd.

Reputation is the Opinion the World has of a Man's Merit and Virtue ; like Letters of Credit, it produces him Respect where-ever he comes ; and is ready every where to supply his Occasion.

Reputation may be acquir'd several Ways, as upon the Account of natural Perfections, whether of Body or Mind, of moral Virtues, or civil Capacities ; such as Prudence in Administration of Business, Justness in Commerce, Ability and Integrity in Office ; in all which Faculties is requir'd something of Artifice and Address to secure a good Repute, and to keep it when obtain'd.

Applause is something like Reputation ; but 'tis not the same, being of a Nature more momentary, and always requiring fresh Supplies for new Actions ; and this indeed is commonly got by making a Shew of a Publick Spirit without the least Bias or Self-interest.

There is a sly Way whereby many labour to win Applause, which might be better spar'd, *viz.* when some Men think they deserve well, they will be ever recommending their Actions, to put a Force on others to commend them, which once seen into as to Drifts, it will not fail to render a Man impertinent and ridiculous.

Some to gain Applause, as foolishly, will be ever raising Men to their Faces to no other purpose than that they should pay them in the same Coin. This is so thin a Cobweb, that may with little Difficulty be seen through, and is rarely strong enough to catch Flies of any considerable Magnitude.

Reputation is a Purchase, which every Man ought by all fair ways to preserve, not only for the Credit and Lustre it gives to all the Actions of his Life, but for the great Difficulties of recovering it again when once 'tis lost.

*'Tis what's hard got, and quickly may be gone ;  
By many Actions gain'd, but lost by one.*

If

If Reputation happen to be lost by a Man's Misdemeanour, or even sometimes by an Oversight, it is so nice a thing, that it will sicken in the Opinion of the World, and hardly be brought to a sound State again, but by many Proofs of a real Amendment.

False Report and Slander are the capital Enemies to Reputation; therefore every Man ought to be very cautious of giving the least Cause to render the Invectives so much as colourable, since 'tis *Machiavel's* Maxim, *That throw Dirt enough, and some will sure to stick fast.*

An innocent Person can never so much secure himself against Calumny, though, as *Favorinus* says, *Strong and violent Calumnies are not the most injurious, because Men of Judgment will conclude that they proceed from Malice, and will give little credit to them.*

He that faintly accuses, indeed is the most dangerous Enemy; because he mixes a kind of Commendations and Fear with his Invectives, to possess Men with an Opinion he is our Friend, and does it not to hurt the Person; but the Vice he would make him guilty of, that open Reproaches may reclaim and set him right again.

Detractors are the basest and most unworthy of all Creatures: The Savages of the Wilderness indeed lie in wait for our Lives; not out of Malice to our Persons, but barely to satisfy their Hunger; but these more savage kind of Men prosecute us with Malice in our Graves, by wounding our good Name that should bear up our Memories in the Esteem of the World to the End of Time.

A false Report is like the sight of a Basilisk that kills at a Distance; it frequently destroys us in the good Opinion of those we know not, and where 'tis impossible we should be present to make our own Defence; or if we could, the Majority of Men being malicious, and prone to believe or speak all ill things they hear of others, it would be a very difficult Matter to wash out the Blots of Defamation, which



artificially manag'd, and with a Shew of Probability.

Suppose indeed the Slander, through Guilt or Reluctancy of the Mind, should have so much Conscience as to confess the Injury done by him, 'tis no sure Medicine for a wounded Fame ; for 'tis a thousand to one if such a Confession does ever arrive to the same Persons that are prepossessed with the former Reports ; or if it do, ill Men will be apt to suggest the Retraction proceeds from Fear or Bribery, and so he can never make an adequate Reparation, who has blasted a good Man's Reputation.

Fame is that which most Men mightily rely on and grasp at, tho' it differs very much from Reputation in respect of the Subject, which may properly belong to private Persons of mean and common Merit ; but Fame seldom sticks close to any but those of the greater Genius.

That which is properly call'd a deserv'd Fame is the Product of an extraordinary Merit, confirm'd by the Suffrages of Mankind by the concurring Testimonies of Time, and differs from Reputation in Extent ; for the Sphere of Reputation is commonly circumscrib'd within the Territories of a Man's Acquaintance ; but Fame reigns where he never was, and perhaps never shall be.

Fame again differs from Reputation in Duration ; for the last properly belongs to the Living, and exceeds not the Credit a Man gains in the Opinion of good Men by his Actions and Conduct ; but Fame is not terminated with Life, but does rather commence after Death, and so by a continual Propagation through all the Succession of Ages, as Ovid testifies,

— *All things, we hold, will die :*

*But our brave Thoughts and Ingenuity.*

*Each Grave may kill me ; but where-e'er I lie,*

*My Fame shall live to all Eternity.*

To

To be brief, Fame is got by just and glorious Actions; and there requires as much caution to secure it as is in Reputation; for if it once takes Wing it is as hard to lure it to a Man again as a wild Haggard.

#### SECT. XXVIII. Of BAD COMPANY.

**B**AD Company is the worst Engagement a Man can enter into; his first step towards it leads him to the brink of ruin, there is no Enemy so destructive, for it often kills our Fame and our Souls.

Bad Company gives a Wound that will never admit of a Cure; wert thou a Prince it would disrobe thee of thy Royal Majesty, and make thee look little and contemptible; for who would reverence thy sway, if like *Nero* thou should'st Tavern it out with Wantons, and triumph with Minstrels in thy Chariot.

Bad Company is like a Ship new pitch'd and talow'd, whoever touches it is defiled; for though you be clean when you enter, yet a little motion will stick opprobrious Badges on you.

All Men look on a Man as the Company he frequents is, for 'tis an old saying, *Shew me thy Company and I will tell thee thy Manners.*

Bad Company is the ruin of Youth, and the scandal of Age, it sucks a Man in like a Whirl-pool to an untimely Death, or blasts the fair Fruits of a well spent Life in the Evening of our Days, making the bright flame of an industriously lighted Reputation or Honour languish in the Socket till it goes out in a stench.

Bad Company is an Engine by which the Devil is ever practising to lift a Man out of Virtue's Seat that he may pitch them headlong into the gulph of Vice, and so consequently overwhelm them with destruction.

Bad Company is the spiritual Whore that toys Men to their Soul's undoing, which with Tears and

much

much Sorrow, too many have sadly owned at their passing out of the World by an ignominious Death.

It is to be avoided as deadly Poison, or a Snare laid for our Lives, since innumerable Mischiefs attend Bad Company, which are impossible to be avoided, unless we make a hasty and timely retreat.

If there be a *Dalilab* in being, it is certainly Bad Company, for this will infallibly bind us, betray us, and inevitably undo us.

There is many a Man that hath been good, which is not so now, because he did not keep himself to good Society.

If the *Achates* of a Man's Life be ill, who will not but imagine his Life to be so too, for we see even Waters change their Virtues, by running through changeable Minerals.

There is indeed no Man but hath been good and bad in his Nature, either of which fortifies as they meet with agreeableness, or decline as they fall upon the contrary.

When Vice runs in a single stream 'tis then shallow and fordable; but when many of these Rivulets fall into one, the deep Channel drowns the unwary in it.

Good and wise Associates may be compared to Princes in offensive Leagues, one is a Bulwark to the other against the stratagems or violence of the common Enemy, whilst bad ones are like a misguiding Fire that will lead us insensibly into their Ambushments.

Bad Company is the true Moral of the feigned *Sirens*, Monsters of a parted Nature, who with their feigned Melody and Blandishments, allured Men to destroy themselves, by leaping into the Waves of Vice and Folly that they might become a prey to them.

Bad Company is every way ruinous and destructive; for could a Man's Fame be safe, which I look upon next to an impossibility, yet his Soul must suffer

fer ; or cou'd his Soul be safe, his Name must suffer were his Body and Estate secure, yet certainly those two, which are the purest excellencies of Man must ever lie at stake.

A Physician indeed may converse with his Patient that is infected, but he must carry about him stronger Antidotes than Nature gives him, or else he is not secure himself from that Death the Infection threatens his Patient withal.

I do not advise Men to mope away their time like a Hermit in a Cell, but this I seriously admonish them to chuse, rather no Companion to divert them than an evil one.

If you have a virtuous Companion, cherish him as a Guardian-Angel ; if a bad one, study by all means to lose him, lest by keeping him too long, you in the end lose your self, and repent too late.

#### SECT. XXIX. Of ANGER.

**A**nger is an unruly Passion, linking to it innumerable Evils, where it gets the ascendant ; therefore a prudent Man, when Anger arises in his Breast, instantly seals up his Lips, and lets it not go forth ; for like a Fire, when it wants Air, it will suppress it self.

It is an easie matter to stop a Fire that only kindles in Hair, Wool, Candle-week, or a little Chaff ; but if it once hath taken hold of solid Matter, it soon inflames and consumes.

He therefore who wisely observes Anger (whilst it is kindling or smoaking) take Fire from some Speech or Chaff-like Scurrility, he needs not take any great pains to extinguish it, but oftentimes may put an end to it by only Silence and Neglect, for he that adds no Fuel to the Fire has already as good as put it out.

Humility is the most excellent natural cure for Anger in the World, for he that duly considers his own



own Failings and Infirmities, will stifle Anger in himself, and in no wise be apt to rage at the Levities, indiscretion, or Misfortunes of another.

*Socrates* to break the force of Anger, when he found it arising within him, to suppress it he usually lowred his Voice, changed his Frowns into Smiles, and looked with a more languishing Eye; and by this means he got the mastery over his Passions.

To prevent Anger, it is great prudence to remove from ones self all Provocations and Incentives to it, Games of Chance and extraordinary Wagers. We find *Patroclus* in a sudden fit of Anger arising at a Game at Tables, killed *Amphidamus* his dearest friend.

It is best for a Man (to prevent this misbecoming Passion) in all cases to manage his Spirits with that moderation and indifferency, or contempt of external things, that he doth not count them worth disturbing his Peace about them, let Accidents fall out as they will.

As a main prevention of Anger, banish all Talebearers and Slanders from your Conversation; for these are those that blow the Devil's Bellows, to blow up the Flame of Rage, and Fury, by first abusing your Ears, and then your Credulity, and after that steal away your Patience, and all this perhaps for a Lye.

To prevent Anger be not too inquisitive into the Affairs of other Men, or what People say of your self, or into the Mistakes of your Friends; for this is a going out to gather Sticks to kindle a Fire to burn your own House.

If my Friend said or did well in that for which I am angry, I am in the Fault, not he; but if he did not, he rather deserves my pity, for either he was deceived or was malicious, and either of them both is all one, with a miserable Person, and so consequently becomes an object of Pity rather than of Anger.

Upon the suddain arising of Anger, it is a singular

lar expedient to enter into a deep Meditation of Joy and Fear, for they are naturally apt to expel the Violence.

To receive the Fury and Indiscretion of others with a soft and gentle Answer, is like a Stone received falling with a violence into a Bed of Moss; it will soon lie quiet without rebounding, whereas Retorts make the Contention violent and injurious to both Parties.

If Anger rises suddenly and violently, curb it with Consideration, and it will soon prevent it's growing up to a Monster that may feed upon and eat up the tranquility of your Mind, and render it but an involuntary Birth.

Let the Angry Person that is desirous to overcome this enemy of his Repose, observe placidly and quietly to set upon the Mortification of it at first for a Day, resolving that Day not to be angry, and to be watchful and observant over that Day; and getting the advantage then in a small degree, you may from time to time improve it at an easier rate, till your Conquest be compleat by the things becoming easie and habitual.

Anger prompts to great Follies. *Xerxes* dealt Blows and Marks of his Displeasure to the regardless Wave for breaking his Bridge of Boats, and sent Letters to the senseless Mountain *Athos*, to threaten what Revenge he would take on it if it stopt his Passage.

Anger, as it hath many terrible effects, so it also hath many that are ridiculous; and therefore of all Passions it is the most hated and most contemned, which should be a great inducement for Men to avoid it.

It makes Marriage to be an unavoidable Trouble, Friendship, Societies, and Familiarity to be intolerable.

Anger multiplies the Evils of Drunkenness, and makes the Levities of Wine run into Madness; makes a Man lose himself and his Reason, and hinders

Argument

argument in Disputation, and turns the desire of knowledge into the itch of Wrangling, Justice into Cruelty, and Judgment into Oppression.

Anger makes a prosperous Man to be hated, and the unfortunate to be unpitied.

Anger is a confluence of all the irregular Passions; there is contained in it Envy and Sorrow, Fear and Grief, Pride and Prejudice, Rashness and Inconsideration, rejoycing at Evil, and a Desire to inflict it, Impatience and Curiosity, and though it be very troublesome and dangerous to others, yet it is mostly to him that hath it.

If this be the true Portraiture of Anger, as certainly it is, though shewed at a feeble Light, and not fully depicted in it's Colours, what Man in his senses will entertain such a Monster in his Breast.

*A Man subject to Anger is the most violent of all Creatures,* says *Plutarch*, for he is angry with his Foes and with his Friends, with the Wife of his Bosom, and with his innocent Children, with his Parents, with God above him, and the Beasts below him, nay even with senseless things that have neither Life nor Motion.

To avoid Anger then is the highest Prudence in any Man, that never so little values his Fame, or would indulge to himself the sweets of Life.

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E C T. XXX. Of the DANGER of SUDDEN PROSPERITY.

Though a prosperous State in this Life is coveted by most, yet without great Circumspection and a prudent Management it too frequently proves like the *Indian* Apple rhind with Gold and a million streaks, to tempt the ignorant Traveller the more greedily to eat, and thereby the sooner to poison himself.

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We often see Prosperity in the beginning of great Actions undo the Undertaker, because it gives him confidence to press forward beyond the power of retreat, it is a flattering happiness that decoys him insensibly to an irrevocable ruin.

It is observable from sad Experience, that the chance of a treacherous Die draws on the improvident Gamester with his own Hand to throw away his Wealth to another, who perhaps has given him that first advantage purposely to make him miserable for always deepest Waters run smoothest, and under a smiling Sea dangerous Rocks lift up their craggy Shoulder to shipwreck the unwary Mariner; whilst we expect all things laughing upon us, like those we have past, we remit our care and perish by neglect.

When Men suddenly fall upon great Riches, they find, as they think, all things running in a golden Stream; and kneeling to them with auspicious Respect and Reverence, and so carelessly bath themselves in the swelling Tides of Plenty, till some Crocodile Enemy to their Fortunes, lurking closely for time, snaps up their Estates, and leaves them in Rags and Beggary, to converse with Misery more intolerable than their pristine State, e're, fawning Fortune deck'd her Face with Smiles to deceive.

Too much Confidence buoy'd up with the floating Bladders of Prosperity, has fatally lost Armies and Kingdoms; for that Felicity having eaten up Circumspection, and that guard wanting, laid the Parties open to the shot of general danger, which breaking in like a Sea covered all with a deluge of unexpected ruin.

It has been, and is the Opinion of the wisest Men, not to be exuberantly happy too soon, because such happiness for the most part only floats in the Air, like a Bubble glistening with all the gaudy Colours of a Rainbow, but a little while e're it breaks with unguarded noise, and expires in Mist.



Over early Prosperity has evidently ruined many a Noble Family; for the Estate falling in the hands of an Heir in Minority, has took Wing and left him ere he was well capable of enjoying it; and even witty Children we see fail in ripe Years of what their Childhood promised.

This Maxim holds not only true in Temporal things, but even in a degree as well to those that are Spiritual; for nothing more slackens the proceedings of a Christian in the way he should go, than the too early Applause of those that are well-grounded in an honest meaning; for this puffs him up with a conceit of his Proficiency, to think he is now far enough in his Race, and that he has nothing more to do than breathe, and gaze, and rest, by which folly he slides back, for want of striving to go on with ease.

Good Success indeed in the midst of an Action makes a Man in firm settledness, and tho' he finds the event alter, yet Custom before will be apt to continue his Care; for afterwards, and in the end, it crowns his Expectation, so encourages him to the like care in other things, that by it he may find the sequel answerable; but in the beginning it falls like such Rain as soon as the Seed is sown, which doth rather wash it out of the Ground, than give it a moderate rooting.

How many had ended better in many weighty Affairs, if they had not been so successful in the beginning; for Pleasure can undo a Man at any time, too easily yielded to; 'tis an inviting Snare to catch us in. *Cræsus* counselled *Cyrus*, that, *If he meant to hold the Lydians in slavery, he should teach them to sing and play and dance and dally, and that would effect his design without endeavour of any other kind.*

The Fable of *Argus* watching *Io*, and *Mercury* stealing her away and cutting off his Head when he had closed his hundred Eyes with his Piping, may rightly be applied to sudden Prosperity and Pleasure,

which makes us too secure, and by that means we are easily deceived and undone. This ruined *Mark Anthony* in the midst of his Fortunes, and overthrew *Hannibal* after his Glorious War against the *Romans*.

To draw a Conclusion from what has been said of this Subject, take care when you enter on an Action of worth, that you be not discourag'd by an ill Accident, nor suffer a good one to render you careless or neglectful; if it fall out ill, be the more circumspect by a heedful Inspection to avoid the like in the which ensues; if well, let your Fear make you warily vigilant, and ever suspect the smoothest Stream for the deepest, till you come to the End of it. Deceit to many is a gracious Companion; for it always studies to be fair and pleasing; but then, like a Thief it having train'd you from the Road, fails not to rob you; and all the Benefit is, if you have time to see how you are cozen'd, you may have so much Happiness as to die repenting.

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#### SECT. XXXI. Of Curiosity in KNOWLEDGE.

**T**Hough Knowledge is profitable, yet too great Curiosity to know involves a Man in many Troubles and Anxieties, and indeed nothing so wraps a Man in Mists of Errour, as his own Curiosity, searching things beyond himself.

How happy a Life do those Men lead, who know nothing but what is necessary; for Knowledge in many Cases does but shew us our Ignorance, thereby intangling and perplexing the Mind.

Now our studious Scrutiny is but a plain Discovery of what we cannot know. We see the Effect but cannot guess at the Cause; for Learning is like a River, whose Head being far in the Land, is at first Rising small and easily view'd; but as it proceeds in its Course, it gapeth with a wider Bank, and still the further you follow it, the deeper and broader it is, till at last it involves it self into the unfathom'd Ocean.

In many things indeed we may sound Nature in the Shallows of her Revelations : We may perhaps trace her to her second Causes ; but beyond them we meet with nothing but Doubts and Scruples that confound and vex our very Souls.

Whilst we discourse of Things that are, that we may dissect, and have Power and Means to find the Causes, there is some Certainty and Pleasure ; but when we enter upon Metaphysics, and Unreveal'd Divinity, we are launch'd into an Ocean our Knowledge cannot fathom.

I confess much may be attain'd by studious Inquiry, but far more will be still behind, that the short Life of Man can't reach, nor will be ever able to discover it.

Those are to be wonder'd at ; and it sounds like Arrogancy in them, that will be pretending to, or assuming a Knowledge of all things : These seem to be unwisely ashamed of an Ignorance which is no Disgrace ; and that Vanity pushes them upon a greater ; for indeed it is no Shame for a Man not to know what is impossible for him to know.

Too many expose their Folly and Ignorance at once by filling the World with Brawls and Cavils in an obstinate Defence of that, whereof, with more Prudence they might confess themselves ignorant : One will tell us where Paradise is, and where local Hell is ; another will pretend to know Heaven as perfectly as if he had been hurried about in every Sphere. Former Writers would have the Torrid Zone uninhabitable, by reason of excessive Heat ; and we by Experience find it otherwise. *St. Augustine* would not endure to hear of the *Antipodes* ; and we are now of nothing more certain ; and so every Age confutes old Errors and begets new.

It is evident from many Causes and Effects, that a large Curiosity in Knowledge, does, like *Dedalus's* Labyrinth, the more it entangles Men, the further they enter ; and the nearer they approach the Sun,

the blinder they are. He that went furthest in the things, we find concluding with a Censure of the Vanity and Vexation.

It is no frivolous Question, whether the Progress of Learning hath done more Hurt or Good, viz. whether Schools have not started more Questions than they have decided: For fruitless and enigmatical Questions are Bones cast among us, by the Suggestion and Inducement of the grand Enemy; that whilst we are striving and cavilling about these Toys we may forget the more noble and valuable Prize we should run for.

We cannot but be abundantly sensible they rather pull us back, than carry us on to higher Speculation worthy to be attain'd; beside the Disquiet they breed, and the Disorder (for better things are easily and safely known) they put Mens Minds in.

Happy in this Case is the Rustick Life, free from such vain Incumbrances: For he that looks not beyond the Plough and Scythe, is in a far more secure Quiet, than the divided and troubl'd Brain of the Statist or School-men, who will not approve the Judgment of our modern Epigrammatist, viz.

*Judice me, &c.*

*If I may judge, they only happy show,*

*Who do, or nothing, or else all things know.*

In things where a Man may be certain, Prudence commands him to labour to be instructed: But when he soars where Reason loseth it self, he ought to content himself with retiring Admiration.

It must be confess'd a Folly for a Man to rack his Brains, and put his Understanding on the Tenters, to comprehend unprofitable Impossibilities.

To know what may be known, is sufficient, without any further Curiosity; and if we are allow'd, and it is easie to know what is discover'd, what signifies it to any sensible Purpose, though we cannot know how much is hid from us.

SECT.



# SECT. XXXII. Of the Folly and Danger of DESPAIR.

TO lean towards Despair, is a great Misery of Human Life; and to despair is the most intolerable of Evils: For this kind of Trouble always rises proportionable to the Evil that is fear'd.

Despair, as it respects the Events and Business of Life (which is that I here intend to go upon, leaving that of a higher Nature to others, who reach at it above the Capacity of Human Prudence) is an impolitick and an uneasy Passion, very imprudently antecedating a Misfortune, that torments a Man before his Time.

Impolitick Despair (call it what you will) spreads a Gloominess upon the Soul, and confines her to Darkness beyond the Notion of Pre-Existence, preying, like *Prometheus's* Vulture, on the Vital Spirits, and makes the Heart of all our Satisfaction, its Food.

Despair of this kind makes every thing uneasy and disrelishing unto us; it cramps the Power of Nature, and cuts in sunder the Sinews of Enterprize, giving Life to a World of cross Accidents, which otherwise would never have Birth.

To believe a Business is impossible to be achiev'd, is the ready way to render it so; and this cowardly Fear has strangled many noble Projects in their Birth, that otherwise would have been midwif'd into the World with much Reputation and Applause.

He that despairs of accomplishing a Business, tho' never so feasible, is so stupid, that he drops and lets it alone, not resolving to help it forward, though it struggles in his Hand, to accomplish its End.

To make Impossibilities, and lay them as Stops in our Way, is Folly and Madness, where there is but the least Probability of accomplishing the Design: For who can see the utmost Limits of Nature, and

be acquainted with all the Powers in being, as what may be, or not be?

He is weak in Judgment, who thinks it an easy Business to count upon all the Alterations of Time and Accidents, and to foreknow how wonderfully beyond Expectation, the Balance of Force and Inclination may be turn'd: The wisest way is therefore to expect it with Patience before we rashly give Sentence against our Interest.

As long as there is Life there is Hope; and if 'tis no Prudence to despond and vex ones self without Reason, but be rather born up with the old Motto *Dum spiro, spera.*

Hope is a vigorous Principle, carrying in it both Light and Heat, to advise and execute; it sets the Heart and the Head on work, and pushes on our Courage to do the utmost without staggering, and thus, by perpetual pushing and Assurance, it puts the seeming Difficulty out of Countenance; and makes that which look'd like an Impossibility, give way to its Force.

If Success fails, which is the worst that can befall it is nevertheless clear Gains as long as Expectation lasts: For whilst we expect, the Mind is kept easy and was fenc'd from Anxiety and Spleen.

Hope is sometimes so sprightly and rewarding Quality, that the Pleasure of Expectation exceeds even that of Fruition, in a very high Degree; for it refines on the Richness of Nature, painting beyond the Life; and when the Reality is thus outshin'd by the Imagination, Success is a kind of Disappointment, and to hope, more eligible than to enjoy.

Hope carries with it a generous Complexion that throws Contempt on ill Usage, and looks like a handsome Defiance of Misfortune. *Alexander the Great* when he made his Expedition against *Darius*, shar'd his Treasure among his Army; and being ask'd, What he would keep for himself? bravely answer'd, *Hope.*

Thus

Thus a Man at the worst makes an honourable Exit; his Heart beats against the Enemy when he is fast expiring, and discharges the last Pulse in the Face of Death; when Despair makes a very mean Figure, as descending from a despicable Original, being the Offspring of Fear, Laziness, and Impotence; It argues a Defect of Spirit and Resolution, and frequently of Honesty also.

Despair is a Passion so troublesome in the Exercise, that any reasonable Man would think nothing but the Dint of Evidence and Demonstration should be able to force it upon us: For a Man has no sufficient Ground to despair, unless he knows the irrevocable Decree was past, and saw his Misfortune recorded in the Book of Fate, and sign'd and seal'd by Necessity.

There are some things indeed not to be hop'd for; and that is, where the Expectation is immoral, or the Act unmannerly or contradictory to God's Attributes; but when the Object is fair and defensible, we ought not to drop our Hope, or quit our Hold as long as it is within the Reach of Omnipotence.

'Tis nothing miraculous, if by using of Means, we bring to pass that which at first Appearance seem'd impossible, tho' the Accomplishment may at first sight look like a Miracle; for where there is Matter and Motion, there must in Human Apprehension, be Succession, which Resistance and Time will bring to a Performance.

Nay, even a Miracle, where there is a strong Hope, may strike in with our Desires; as in case of a Storm, when Men hope and pray for Deliverance from a threaten'd Wreck, we find Providence many times interpose and disarms Nature, or diverts her Violence, when it seem'd impossible to escape the threaten'd Ruin.

Let no Man then disquiet himself about future Success of Things; nor quit a just Undertaking out of Despondency: honest People ought to be above Despair, if it was but only for the Credit of their Virtue.



Let none grow melancholly upon a superficial View of Things; for that is as far as we can discover in difficult Matters, 'tis a much better Way to do our own Parts chearfully, and rest the Event with God.

SECT. XXXIII. Of LABOUR and PLEASURE, and their different Effects.

**L**abour and Pleasure are mighty different in their Ends and Effects: A good Work done with Labour, the Labour vanishes, but the Work remains with him that wrought it; and, on the other hand, whatever Evil is done with Pleasure, the Pleasure flies, but the Evil remains with the Actor of it.

Goodness makes Labour sweet, whilst Evil turns the Pleasure into Bitterness.

All the while we are working good, we are scattering Seed, which after harrowing, will ripen up to Happiness for our selves, and give a Tribute of Noble Fame to our Memories; for like well plac'd Benefits they redound to the Donor's Honour.

'Tho' the Success of an Action sometimes proves ingrateful; yet, when it is done out of Uprightness and Integrity, it rewards the Doer with such an inward Lustre of Conscientious Satisfaction, that he remains unprick'd with the Darts of even the worst Returns.

It is ever observable, that the greater the Labour and Hazard is in any Undertaking, the sweeter is the Remembrance of it when it is past.

In Dangers escap'd, a Man may find himself belov'd of the Deity, guarded by his good Angel, and ear'd for by the Genius he was ignorant of, which cannot but minister great Comfort and Contentment to his Mind.

Ignoble and Inglorious Acts on the other part, though they give a sudden Blaze to the sinful Corruption of Man; yet is it such a Fire as that of burn-



ing of Houses, where the Flame whilst shining, is not without a frightening Smoak; but that once past, the Remainder is Rubbish, noisome Stench and Ruin.

Tarquin's Rape committed on the fair *Lucretia*, in which he took a pleasant evil Pleasure, was pursu'd close at the Heels with the Ruin of his House and the Extirpation of Monarchy: And *Lyfimachus*, when he was constrain'd to yield to the *Scythians* through Thirst, a long time bewail'd, that for so short a Pleasure he should part with so great a Happiness as his Liberty.

Like a Draught of pleasant Poison, the Gust is gone in a Moment, whilst the Torture stings and burns us to our Graves.

As a wise Man never did repine at a good Action, so he never did but repent of a bad one.

Every thing brings forth Fruit after it's kind; honest Labour brings forth good, an evil Pleasure that which is bad, it being as natural as an Ewe to bring forth a Lamb, or a Serpent a Serpent.

Good Actions beget Returns of Actions that are so; and poor low flagging Pleasures beget Returns of the like, as the Eccho answers proportionable to the Voice.

We see by Reflection only, that in a Mirrour the Beams reverberate as bright as the Sun that shines them; whilst Clouds cast a Shade gloomy as the Fogs that generate them, or the misty Fens from which they were exhal'd.

He that expects Good, and would have it arise out of Evil, may with the same vain Confidence plant a Thistle, and expect it to bring forth *Attick* Figgs; or by sowing Cockles, look for Wheat. But as the best Husbandman looks to have his Seed the cleanest; so honest Labour ought to be prefer'd before vicious Pleasure, if we expect a Crop of Contentment.

The best Policy for a Man's self, is to sow good and honest Actions, and then he may expect a Harvest that is answerable, sowing his Labour, Wheat, when

when as vain Pleasures would only produce Tare.

I will not then much regard how laborious, but how honest my Actions are; nor how pleasurable but how good, if it could be.

Let me be noble and virtuous without Pleasure rather than vicious with much transitory Joy.

I had much rather be in the Catalogue even of the Unfortunate than of the Wicked, if it must be the one or the other: For a Crown is not worth taking up and enjoy'd upon sordid, dishonourable, and irre-  
ligious Terms.

#### SECT. XXXIV. Of FLATTERY and FLATTERERS

**F**latterers, of all Men are most dangerous to Human Society: They draw us insensibly into Mis-  
chief ere we can well think of the Danger. *Diogenes* being ask'd by *Lycaethones*, What Beast did bite sorest? Answer'd, *That of tame Beasts, it was the Flatterer, and of wild Beasts, the Backbiter.*

Flatterers to insinuate for their own Ends, will persuade the Coward that he is stout, the Fool he is politick, the Prodigal that he is generous, the Courteous that he is frugal, and will have a Salve for every Sore as the Occasion offers.

Flattery will persuade a Man that he doth not know is own worth, but is altogether ignorant of his Merit, till it winds into him to make him conceit a high Opinion of himself, which he nothing deserves, and blow him up like a Bladder, 'till at last he bursts.

It is therefore a Man's Prudence always to be guard-  
ed against such encroaching Evil, as he values his Re-  
putation, amongst those of Worth, or would be kind to his Fortune or Fame.

Those that will commend the Qualities you have not, or too much commend those you have, ought to be looked on as Enemies that have a Plot or De-  
sign to ensnare your Person.

Even

Ever stop the Approaches of Flattery, and bend your Brows upon excessive Praise, never admitting the Shadow of it otherwise than it follows upon apparent Merit; and then be modest in entertaining it.

Let not the Praises of others, no not of good Men, be a sweetning Syrup to palliate Insolency, but rather a Whetstone to set a true Edge upon your good Actions, that if it be not as it is reported, you may make it so, because it is reported.

Never let Flattery be Musick in your Ears; but stop them as *Ulysses* did his Sailors, that they might not hear the Syrens sing, lest by that Enchantment they jump over-board, and so become a Prey to them; For their Aim is your Infelicity and their own Advantage.

A Flatterer is like the Fox in the Fable, who perswaded the Crow she could sing sweetly, till attempting to do it, she letting fall her Provision, which till then she held in her Beak, he cunningly snatch'd it up, and derided her Folly in a too-easie Credulity.

There are some Men that will spend their Tongues to maintain their Teeth; and these are Moths that will eat out a liberal Man's Coat, and like Ivy wind about the Oak till it kills it's Supporter; 'tis their own Concerns, not yours, they are so industrious in the pursuit of.

A Flatterer follows not the Man, but his Fortune, and will not leave him by his good Will till he sees him in a thread-bare Garment.

*Antisthenes* tells us, It were better for a Man to fall among Ravens than Flatterers; for Ravens will prey on the dead Quarry only; but Flatterers will devour a Man whilst he is alive.

When any one flatters you, be sure he has a Design to circumvent you, and uses smooth Words but the more easily to effect his malicious Projects.

A Flatterer is like a Bees Sting, which pierces deepest when most dipp'd in Honey.

They



They claw a Man as a Butcher does an Ox, to make him the more gentle and fearless when he intends to knock him on the Head, or a Basilisk kills with the poyson Rays that dart from his sight, when he seems to cast a steady Eye of regard on you.

When you perceive any that flatter others shun them as you would a Crocadil weeping over a dead Body he has slain and intends to devour, lest coming within the danger, you are intrapt in the like Fate.

The words of Flatterers at first seem Oil, but upon occasion are soon changed into sharp Swords; they are a kind of miry Dogs, that make a Man dirty by their fawning on him.

This kind of foul Hypocrisie count Holy Water dishonest Civility, and base Merchandise of Praises is no other but gilded Mischiefe, intended to set you upon a Precipice, that they may the easier throw you down and crush you into Ruin.

I shall give a further insight with what the learned *Dubartas* says of these Locusts, who now adays swarm almost every where, doing more hurt than those that overspread *Egypt* in the day of it's Visitation.

*These Flatterers are e'en the Pearls and Rings;*

*Pearls said I! Perils in the Ears of Kings:*

*For O what Mischiefe but their Wiles can work!*

*Since e'en within us (to their Aid) doth lurk*

*A smooth fond soother even our own Self-love,*

*(A Malady we rarely can remove,)*

*With which these Flatterers secretly combin'd,*

*In League offensive (to the firmest Mind.)*

*Perswades the Coward he is wisely Meek,*

*The Drunkard Stout, the Perjur'd Politick,*

*The cruel Tyrant a just Prince they call,*

*Sober the Sot, Eavise the Liberal.*

The wisest of Princes have detested Flattery as the greatest Evil that could approach their Thrones, because it has generally proved an Inlet to the ruin of many wise Men.



*Otho* the Emperor when one of his great Courtiers apparently flatter'd him, gave him a Box on the Ear: The Courtier humbly desired to know the cause of his sudden Anger, *There is cause enough*, replied the Emperor, *for you bit me.*

*Canute*, the Danish King of England, being told by some Flatterers, *That he was not only Lord of the Earth, but the Seas and Winds were at his Command*, caused a Chair to be placed on a Beach when the Sea was flowing, and bid the Waves retreat, but they heedlessly dashing him, he hastily retired; and by that Action put his Flatterers out of Countenance, when they saw how plainly they had lyed to him, and were detected by the Element.

To conclude, Flattery may be compared to *Scylla* carrying a Virgin's fair Face, and Breasts to allure, but beneath a Wolfish Womb encompassed with barking Dogs, to worry and destroy such as were caught by her Alurements.

SECT. XXXV. Of TEMPTATION to EVIL from  
A MAN'S SELF.

MAN, without much Prudence, Circumspection and Caution, is naturally his own greatest Enemy, by giving way to, and conspiring with intruding Adversaries, that labour by such a complication to hurt him.

Had we the true Reins of our own Passions and Affections, outward occasions might exercise our Virtues, but not injure them; for there is a way to be wise and good in spite of Occasions; we fondly complain that we meet with Wrongs, as if we would cross the Proverb, and prove, *That they may be offered to a willing Preparedness.*

Others cannot draw us into Ill-conveniencies if we help not our selves forward; 'tis our Inside that ruins us: A Courtezan cannot take us with her Alurements, unless a Lecher lies in our Hearts.

When

When Men plot upon us to ensnare us, they do but second our own Inclinations: *Machiavil* tells us in his *Maxims*, That a Prince ought to know the Temper of Men; that he may fit them with suitable habits to their Inclinations, and so wind them to his own Ends and Intentments.

If those that seek our hurt did not see our weakness, and how open we lie to their Attempts, like a wary General they would draw off without attacking, where the Enterprize promises no success; but they find on the contrary an Invitation from our selves, that gives them the advantage to do it.

When *Cyrus* sought to make a League with the *Lacedamonians*, he suited his Speech to their Humour, by telling them, *He had a greater Heart, and could bear his Drink better than his Brother Artaxerxes*, to whom they before enclin'd.

Certain it is, that when other Flatteries join with the great Flatterer, a Man's self, he is in a fair way to be wrought upon to his ruin, though sometimes (but that very rarely) there may be a self-constancy that is not temptable. *Phocion* the *Athenian* refused the Gold of *Harpalus*, and *Alexander*, who told him, *They sent it, because he was the only good Man in Athens*. If so (said he to the Messenger) bear it back, and pray them to let me be good still: His Integrity, it seems, over-balanced Flattery and Temptation; but this was long ago; few such I fear are to be found in our Days.

By yielding to Flattery we are the cause of our own Misfortune when it befalls us, if not totally, yet primarily we are so; for if we do evil compulsively, we are guiltless of it, by the violence imposed on us; for in the Judgment of an upright Mind, a Man cannot be accounted guilty of what he is incapable to avoid.

There is no Mischief befalls a Man, but that himself is at least the coadjutive Cause, and does in some measure or other help to further the thing.

AMM

A Man's own Heart, if not well guarded, is as treacherous to him as any thing he can meet withal; he that trusts it too much, may be very well said to know it too little; for whilst he concludes it sure-footed it slides and deceives him.

Conscience is always just; and therefore that we are the Authors of our own Ill, the Success will make us very sensible; for Conscience will neither check nor chide us wrongfully; but when we have done Ill (though by anothers Incitement) she rates us even to a loathing of our selves, if we are not perversly harden'd against her Reproof.

A wise Man (these things consider'd) should, as he loves his Repose, keep a double watch, one to secure his Heart from Extravagancies, and the other to keep off the Approaches of the Enemy.

Occasion and our Nature are like two inordinate Lovers, they rarely meet but they sin together; if we are wary to keep them asunder the Mischief is prevented; or if they meet, and the Heart consent not, it is questionable whether the Offence be Criminal; for it can be no fault in a true Man to deliver his Purse to a Robber, who otherwise would take it by violence; 'tis not the necessitated but the voluntary Ill that gives the stain.

The Mind of Man, from Man, is not capable of violation; and whom then shall we tax for our own yielding, but our selves; for no Man has power over my Mind, unless I make a voluntary surrender of my inclination to him, by way of complying with him; wherefore this may be concluded for certain, that no Man falls by free Action, but is criminal in something; at least by some Circumstance, though he may be excusable in the most, and most important.

Notwithstanding all that is said, it cannot however be denied, but that Calumny and Conjecture may injure the brightest Innocence; wherefore barely in matters of Censure, nothing but a certain and well-grounded Knowledge should make a certain Judgment.

Fame



Fame and Air are too slender Foundations for unstained Truth to build on ; only Deeds evident and liable to the plain and downright Tax, because they carry the Heart along with them, which in every Action is a witness either for or against us.

Certainly Man in a main degree is his own Tempter ; to prevent which as much as may be, all Precepts of Moderation were but given us to beware of ourselves ; and certainly he that is so happy as to be able to do it, and know himself as he ought, gains a mighty Point towards Perfection ; but this, according to *Horace*, seems a difficulty next to an impossibility, viz.

*Latius Regnes Avidum, &c. L. 2. Od. 2.*

In English thus,

*By curbing thy insatiate Mind,  
Thou shalt'st sway more than could'st thou bind.  
For Spain to Lybia or to thee,  
Cause either Carthage subject be.*

It is a harder task for a Man to overcome himself (there is such a self Flatterer within to open the Gate and let in the Enemy) than to perform the *Heroical* Labours ; however it is very requisite and commendable, nay, for our great advantage to endeavour as we can to make a progress in it as far as we may.

Be always vigilant to be happy this way, have one Eye without and another within, keep the Doors of your Lips as close as may be, and when you pray to be deliver'd from danger, pray to be deliver'd from your self.

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#### SECT. XXXVI. Of Joy and Sorrow.

**T**Hese Passions of the Mind, though they have in some cases different Effects, carry such an inward moderate violence along with them, that they pro-



very hurtful and dangerous to Mankind, and therefore ought to be avoided as much as in us lies.

As Hope and Fear follow Desire and Aversion at the very Heels, so Joy and Sorrow follow Hope and Fear; for Joy is nothing but a diffusion or dilation of the Spirits upon the Fruition of what it did hope for and desire, as Sorrow is a contraction or fixedness of the same Spirits upon the arrival of something for which Nature hath a fear and aversion.

Joy is express'd by the Cheerfulness and Vivacity of the Countenance, by sudden and pleasing vibrations of the Eyes, by the readiness of the Tongue to deliver the Thoughts of the Heart, but strangled in the utterance, by too great an Inundation of tenderness; in brief, for the time it renders the whole Body gay, the Heart lightsome, and the Whole Man seems to be nothing but Soul and Exaltation.

Joy in this case often proves destructive, when too suddenly it rises to an excess. 'Tis known that *Sophocles* (though a very wise Man) contending with another in an Argument of Tragedy, unexpectedly gaining the Victory, died immediately with Joy. The like did a fair young Woman in *France*, upon being at last admitted by her Parents, to sign the Contract of Marriage with one she had long loved.

Joy on the other hand many times makes Men appear ridiculous; for when Moderation cannot rule, many times overflows with such fond Repetitions, and with such a perpetual torrent of Babble and Impertinency, as shews sufficiently the Mind in some disorder and besides it self.

Another Misfortune Joy carries with it; for too sudden and exuberant Joy succeeds great Pensiveness, by reason of the large expence and perspiration of the Spirits, which do accompany it, like the Heart from whence it springs; for as it has its Diastole or dilative Faculty, so has it its Systole or times of Contraction.

Another sort of Joy appears in Men not so dangerous;

ous ; being more sedate, and consequently more lasting ; and such is that which results from a Reflection upon the Course of a Virtuous Life ; and this is more natural to contemplative Persons, and generally to all those, who confine their Appetites within the narrow Limits of a Retreat.

Sorrow or Dolor is an Affection, which, as to its moral Nature, is nothing but an Act of the Mind reflecting upon some Evil that has already hapned beyond Remedy.

Sorrow may likewise arise from the Apprehension of what may befall us for not having been warily prudent in time to prevent it, as well as for some Good we are actually depriv'd of, or of some Evil we are actually suffer.

If we consider this disturbing Passion of the Mind as to its natural Cause, the Notion we have of it is this, The Resentment of the Mind, when there is no Prospect of Relief, begets Langour and Dejection ; for the vital Spirits or Blood retiring to the Heart, by reason of the too much Oppletion, do suffocate and strangle the noble Organ, whilst the outward Parts being deprived of their natural Heat, become weak and feeble, and so causes Sorrow and Langour to take Possession of us.

Now, as Joy is not without attending Clouds of Sorrow in its brightest Sun-shine ; so Sorrow is not altogether destitute of lucid Intervals ; at least, a little Glimmering or Dawning of Comfort affects us when we are the Subject of Sadness ; and a greater Cause of Sorrow on the other hand, ever removes, rather swallows up the Lesser.

It is observable, that when we pine under a dangerous Distemper, we are more affected with small Returns of Convalescence, than those that pass away their Lives in a prosperous Course of Health ; for Spring naturally follows Winter, so the smallest Refreshments of the one are made far more sensible by the smartness and tediousness of the other.

Upon this very account the wisest of Men have always made it their Study to set off their Delights by voluntary Search of something that was painful and laborious: Nay, some of the Philosophers, when they had spent but one Day wherein nothing befel them troublesome or disastrous, began to be sorrowful and expostulate the Gods for their Misfortunes, believing that so great a Felicity must inevitably be attended with some sad Disaster.

Sorrow arising in us which is occasion'd by another's Misfortune, I may properly call Pity or Compassion, which always implies Love, and is a Noble and Generous Dolor, though found but in a few; for it seldom affects Persons plac'd in the Extremities of Fortune.

Men in a high Station revelling in Prosperity, rarely have any Sense of the Calamities that befal others, but blow away the Thoughts of it, by concluding themselves above all Misfortune. The other sort are those who are overwhelmed with Calamities: These think their own Miseries a sufficient Weight; nay, they rather take comfort to themselves when they meet with Companions that are in the same Disaster.

The Persons then that are in a middle Region of Fortune, are most prone to this Passion, being such as have sometimes suffered the same Distress they condole in others, or such as fear at least to be with- in a Possibility of falling into the same themselves.

To conclude this Section: To joy or grieve immoderately, is not the Part of a wise Man; for it shews we want a settled Judgment and a right Reason to balance our Passions, and make our Folly apparent, by giving our Passions the loose Rein, like a headstrong Horse, to run away with that Discretion and Moderation that should give us a calm State of life in all Contingencies.

## SECT. XXXVII. Of MODERATION.

**W**Here Moderation is taken away, all things run into Excess. It is the Balance of an even Temper, and the Scale that nicely weighs Virtue, distinguishing it from that which would appear so.

Nothing makes Greatness of a more lasting Quality than Moderation in the use of Authority. Haughtiness and violent Minds never bless their Owners with settled Peace; for Men ever come down by domineering.

He that is lifted up to a sudden Preferment, has need be much more careful of his Actions, than he that hath a long time enjoy'd it.

It is a good Expedient when a Man is advanc'd, to retain the same Humility he had before his Rise, ever looking back to the good Intentions he had in his meaner Fortune; for then we commonly think of worthy Deeds we would do, if we had but Means and Power to perform them: Therefore when Means and Power are put into our Hands, let us not be unmindful to put in practice what we thought on; or on no score practise the contrary.

Whoever rises from a mean Being to Grandeur, had need have so much more Virtue as will make good his Want of Blood, for Nobility will be checked at the Leap of a mean Man. *Salust* has observed of *Tully* when he was spoke of for Consul, *That his want of Nobility would be very much envied, unless he made it up by his good Parts, in being Just and Plausible.*

A Round Heart will link Friends, and fasten Men to it in the Chains of Love; and a Man will ever find those Friends firmest, though not most, that are purchas'd by Virtue; these will continue stedfast if you fall from your Height, when those that are won without Desert will be lost without a Cause.

It is better to descend a little from State, than assume any thing that may seem above it; for Smoothness and Moderation prevent Envy.



Few have found it safe to tenter Authority; for Pride encreases the Number of our Enemies, and puts our Friends to Flight. A poor Priest being made a Cardinal, and growing very proud, a Kinsman of his put on Mourning; and being ask'd the Cause when he came to see him, he told him, *It was for the Death of Humility, which died in him when he was elected Cardinal.*

Authority sets a Man on a Pinacle, to be view'd by all: And whatever Opinion his former Virtues have gain'd him, they will be all under a Jury that will censure and condemn them, if he slackens to go forward in the same Road.

The ready Way to make Honour lasting, is to do by it as Men do by rich Jewels, not to make them common to every vulgar Eye, but to keep them close and wear them but upon especial Occasions.

Be not too glorious at the first entring on the Stage of Honour or Preferment, lest it give Men too much Expectation of it's Encrease and Continuance; which, when they fail of, all will but turn to Neglect.

It is more safe to shew our selves but a little at once, and so encrease by degrees, than in an airy Ostentation pour out our selves all together, by which means that Respect a Man gains will be more permanent, though it be not got in Haste.

He that will profitably consider what he was at first, greatly advantages himself in what he is, let his Station be never so exalted; for by that means he will be more wary to trench on those that were once above him, and carry himself with that Moderation that will not fail to support him in his Dignity.

Agathocles, when of a Potter he was made King of Sicily, mixed Earthen Dishes with Golden ones at his Table, and was wont to say, *These I made when I was a Potter, and these I made since I was a King,* to which he adds,

*Hence learn, thou that art rais'd from mean Estate  
To sudden Riches, to be temperate.*

It

It was the dying Admonition of *Otho* to *Cocceius* Neither too much to remember, nor altogether to forget, that *Cæsar* was his Uncle.

Let us consider then to be moderate in all Estates. For though our Advancement may be from Fortune yet our Moderation in it is that which she can neither give nor deprive us of: Therefore live so as not to be feared by your Inferiours, nor to be despised by your Superiours.

#### SECT. XXXVIII. Of DISTRUST and CREDULITY

**I**T's a receiv'd Maxim, that Distrust, especially in all weighty Affairs, is the very Sinew of Policy though generally to distrust all, and to believe all upon every Occasion, is equally bad and enormous; but of the two, Distrust is always the safest; because it carries a Fear along with it that puts a Guard about us to watch and defend us; but Credulity keeps us naked and lays us open to all the sly Assaults of ill intending Men that aim to over-reach us.

Credulity was a Virtue when Man was in his State of Innocence; but since his Fall, it much abuses those that rely on it.

Too much Diffidency upon Niceties or Matters not well grounded, many times turns to a Defect and ones great Disadvantage, by begetting us Enemies which without, had perhaps continu'd our Friends.

Causeless or feeble Suspicions not only injure others but it puts our selves into Anxieties, generating in our Minds Fears and Troubles that are needless.

Over much Distrust is the Jaundice of the Mind for being yellow it self, it represents all it's Objects of the same Colour, turning Virtue into Vice, and many times does the ill Office to make the Innocent become really what he was wrongfully suspected for.

It must be a Mind not well grounded or badly inclin'd, that prompts a Man on to believe all Knave and Deceitful he deals with. This is Diametrical

Charity

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Charity, which obliges him in all doubtful Senses to make the best Construction, and shews Men to be good in themselves, whereby they are reduc'd to think well of others.

It is no difficult thing to know that Suspicion is as often begot out of a Man's Consciousness of his own Intentions, or what he has done, as from the Sense of other Men's Failings, and cunning Designs that might induce it in him, where a Man is very well satisfied there is a sufficient ground for Distrust, where Men are spotted with Deceit or Crimes to others; Charity allows it, and Credulity in such a Case betrays him to a Misfortune he ought in Prudence to have avoided.

To be infatuated or blinded, when our Senses and Eyes are open to discern plainly what will befall us, is a betraying our Reason, and a giving up voluntarily the Power to another to hurt us; that by being managed with Caution would have staved off the Injury. He that deals with a Fox, must needs be accounted very simple, if he suspects not his nefarious Tricks.

We trust not a headstrong Horse, but with a commanding Bit, to guide or restrain him; but we cast off a well-trained Hound to range at Pleasure; because we are not ignorant we have him within Command. Phocion said to the Men of Athens, *That they ought not to blame the Bizantines for mistrusting Chares their Captain but their Chaplain, who had evidently given them Cause to be mistrusted.*

He imprudently throws his Interest into a bottomless Gulf for ever to be lost, who trusts it in such Hands as have been formerly the Shipwreck of others.

*Infelix quem faciunt non aliena pericula cautum.*

When a Man's Frauds and Injuries are apparent to you, what a Folly will it be, so far to trust him, as to bring on your self a mortifying Repentance, that you imprudently took him for any other than what

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his Actions declar'd him to be. If he shew himself to be ill, I do him then no Injury to judge him what he is; because he first does judge himself, and teaches me how to do it.

If a Man wilfully runs into a mirey Place, where he knows it apparently so, and yet concludes it firm Ground, he may move Laughter but not Pity. I was the saying of witty *Martial* to a deceitful Man,

*Decipies alios verbis, &c.*

*Go cheat elsewhere with Words and smiling Eyes:  
I know thou'rt false, and all thy Tricks despise.*

It is a sure Ground of Distrust where too much Profession, Affiduity and Cringing is used by any one without any apparent Reason for it; for Reality is regardless of being trick'd with too taking and formal an Outside: But Deceit, where she intends to carry her Designs far, studies Disguise. Birds of Prey stretch not out their Talons whilst they are seeking their Prey; but when they strike and seize it. And the Fowler, who intends to shoot sure, and kill his Game, skulks out of sight behind the stalking Horse.

Truth has no occasion for the Varnish of Oaths and Protestations, or any Formality; but loves to be plain, naked and open-hearted. When any swore or protested in this kind amongst the Ancient Romans they presently reply'd, They would not credit them. The Spanish Adage is, *If I know a Man cheats another, let the Devil take him; but if I suffer him after to cheat me, let him take both.* But where there is no former Brand to shew a Man has been criminal, it tends over-much to a Breach of Charity, to conclude on a Surmise or bare Suspicion, that he will deceive me.

I will rather think all honesty in Strangers (for so I am sure they should be,) only it is convenient at the same time I should not forget that they are but Men, so consequently not at all times proof against the assaults of Frailty and Corruption; for though  
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otherwise they may be even destitute of Religion, Nature plants in them a Moral Justice, which unperturbed will cause them to deal uprightly, *And do unto others, as they would they should do unto them.*

I may (and it is the highest part of *Human Prudence*) express a Charity to my self, by providing that I be not at the mercy of another to undo me; yet at the same time I must acknowledge, I can never be too Charitable in my Opinion and Belief of others, when I know that nothing has fully'd their Integrity.

### SECT. XXXIX. Of LIBERTY.

**L**iberty is the sweetest Refreshment of Life, and the Desire of all Creatures; Nature would be burthensome under Restraint; even the daily supplies of things we subsist by, would be unsavory to us without it.

Liberty, as taken here, is a standing clear of private Dependencies and inferiour Jurisdiction, in a latitude of Practice, within the compass of Law and Religion.

He, who is Master of his Time, and can chuse his Business and Diversions; he, who can avoid disagreeable Company, and be alone when his Humour or Occasion requires, is as free as he ought to be, or in reason can wish himself.

Servitude, where it is of necessity, must be to supply the needs of Nature; it is indeed to be born and dispensed withal when unavoidable; but there too Death in time will knock off their Chains, and set them at liberty; but where the Necessities of Life may be had at a cheaper rate, 'tis great folly to purchase them this way.

He that will sacrifice his Liberty to his Palate, and convey over his Person for Superfluities, is a Slave of his own making, and deserves to be used accordingly.

Some Men of settled and undaunted Minds can frame Liberty out of any Condition, and think themselves freer than those they serve. The Cynick being asked, *How he could live a Servant to Zeniades?* replied, *That a Lyon does not serve his Keeper, but his Keeper him.*

Diogenes preferred Liberty in his Tub before Servitude in a Palace; for when it was told him, *That Calisthenes went brave, and dined with the King,* he replied, *For all that Calisthenes was forced to dine when Alexander pleased, but himself dined when it pleased Diogenes.*

Dependency goes somewhat against the Grain of a Generous Mind; and it's no wonder it should be so, considering the unreasonable advantage which is often taken against the inequality of Fortune, the pride of Superiours, and the wanton exercise of Power, make Servitude more troublesome than Nature intended it.

Liberty is a great Blessing, in that it affords great opportunities for the improvement of Reason; it gives leisure for Reading and Contemplation, for acquaintance with Men and Things, and for looking into the History of the Times and Nature.

He that has at his own disposal the business of Life, and has none but God and himself to account to for the Minutes that wind him off to Eternity, may, if he thinks fit, be happy without slaving for it; he need not flatter the Vain, nor be tired with the Impertinent, nor stand to the courtesie of Knave-ry and Folly.

To be at a Man's own Disposal, is when he lies under no Anxiety for fear of displeasing others, nor has any bitter or changeable Temper to struggle with; his Fate does not hang on any ones Visage, a Smile will not exalt him, nor Frown amaze; for his Fortune is higher fixed than to be concern'd at the pleasure of the Nice and Variable.

Liberty is an Independency that gives ease to the Mind, and vigour for Enterprize and Imagination; a Man has nothing to strike a damp upon his Genius.

to over-awe his Thoughts, and check the ranges of his Fancy ; but on the contrary, he that is embarrassed in his Liberty, is apt to be wavering in his Actions, pall'd and dispirited in his Humour and Conceptions ; so that one may almost read his Condition in his Conversation.

When *Greece* was enslaved first under the *Macedonians*, and next under the *Romans*, *Longinus* observes, there were no considerable Orators found amongst the *Greeks*, as if with the languid or expired Government the Vein of Rhetorick was seared up, the force of *Demosthenes* spent, and the Springs of the *Muses* exhausted.

The noble Spirit of Man is still advancing towards the Sun, from whence it had both Life and Vigour, and even struggles in the narrow Inclosure of its Clay-Mansion to expatiate in a larger Liberty, and so we see all things aspire to Liberty, and the affecting an uncontrolled Freedom ; for every Creature is prompted by nature to be like that from whence it is derived.

Let a Man look over all the World, and he shall find every thing, as far as their Abilities will carry them, endeavour to imitate the Almighty : And thus liberty of Human Spirit carries with it a Freedom that cannot be restrained ; so if one had nothing but a Soul to keep, he need not put himself into Subjection to others to maintain it ; but a Body at present is a very Indigent sort of a thing, it cannot subsist upon its own growth, but stands in need of continual Supplies.

The circumstance of Eating and Drinking is then a cruel check upon the Dignities of many Men, and makes them to be jostled out of the Line of Liberty, and hold their Lives by a servile Tenure ; therefore when all is said, each Man must learn to be contented in the station Providence has placed him in.

Liberty is exceedingly to be prized, but where necessity restrains it, a calm Temper of Mind must in some measure supply the want of it; and of that Necessity you must make a Virtue, when there is no other honest means to avoid it.

If I am in perfect Liberty I will rest happy in the Privileges that arise from it. If I want it, I will not let Melancholy generate a viperous Brood of Discontents in my Breast, but will content my self as much as I can in the want thereof; so that in either State, in a higher or lower degree Content may never be a stranger to me.

F I N I S.





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